

DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

DECEMBER, 1868.

COMMUNICATIONS.

A LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, *September 7th*, 1868.

MY DEAR DOCTOR:—May I write you a second letter? And will THE SPIRIT OF MISSIONS pardon this soon-repeated intrusion of mine into its columns? I want to tell you of my visit in Idaho Territory.

Leaving Salt Lake, 4th of August, I arrived at Boisé City the 7th. The distance to Boisé, four hundred miles, is accomplished by a stage-coach ride of four days and three nights.

Sunday, 9th, in St. Michael's Church, Boisé, I confirmed four persons. On Friday, the Rev. Mr. Miller accompanied me to Idaho City, thirty-six miles distant, where, on Sunday, 16th, we held services morning and evening in the court-house, and, in public and in private, I baptized ten children. At 2 P. M., I met and addressed the Sunday-school, conducted by a few good people, for the most part Methodists. These gave to Mr. Miller eighty dollars, to purchase books for their library.

Idaho, a mining town, a "placer camp," as it is called, is not so prosperous as last year. The placer mines are failing, and the population is at a stand still or decreasing. I am not so hopeful now that a Pastor can be supported there. Mr. Miller will watch it and advise me concerning it. Two or three "sisters" of the Romanists have begun a boarding and day-school, but it is doubtful if, with all their persistence, they will long continue it there.

But the Chinese priest, whom I had met last year, I found still in his strange heathen temple, busy and undiscouraged. With his usual unruffled suavity he gave me explanations, so far as I could understand, while one of his congregation was kneeling before the idols, and tossing up curiously fitted sticks, utterly careless of our presence and conversation.

We returned to Bois  on Monday, and on Friday went to Silver City sixty-five miles. There on Sunday, 23d, we held morning and evening services in the court-house, two persons being confirmed in the evening. In the afternoon I catechised the children of the Sunday-school. I am glad to tell you that this Sunday-school has not failed to be gathered together on every Lord's day for the whole year past. Mr. Vass, its excellent superintendent, is a communicant of the Church, and it is markedly a Church Sunday-school.

Silver City I this year find to be very prosperous, and promising to be permanently prosperous, because it is a quartz camp and not a placer camp. Please God, I *must* secure a Pastor for it. The people will pay three thousand dollars salary, supporting him from the start. No religious services of any kind are yet held there (though there is a Chinese Josh-house here, as well as in Idaho); but the Romanists are grading a lot, and preparing to move on it an old Union meeting-house, from Rixby City for a church, and expect to have a priest from San Francisco on the spot soon.

Under my direction the people of Silver have already been moving to secure a Clergyman. They had expected him to arrive ere this. But I think he is not coming. Hence my earnest endeavor, when in the East, will be to get a Pastor for Silver. Will you excuse me if I say he must be, if from human calculations he is to succeed in doing the work needed to be done, a "picked man." Whom can I get? I took measures before I left to secure an excellent lot for the church in Silver, one hundred feet square.

We returned to Bois  on Tuesday, and on Sunday 30th, in St. Michael's, I confirmed five persons and celebrated the Holy Communion. There were twenty-eight communicants.

With Bois , as a town, I am much pleased. It is pleasant, homelike, permanent, central, and quite full of good society. With the ongoing of the work in St. Michael's parish, I am more than pleased.

For persistence in steady, patient, faithful work, your Missionary, Mr. Miller, is purchasing to himself a good degree; in the absence of the Methodist minister in the East, Mr. Miller alone is in Bois . In the late election he was on both the Democratic and Republican tickets for County Superintendent of Public Schools; and his influence in that position will tell for good. His people have bought and paid for an organ, costing nearly five hundred dollars. They have also bought and paid for the rectory and the three lots about it. They have stood by the parish-school nobly the past year, the vestry paying the deficiency in its income from their own pockets. For Church purposes, since Mr. Miller's arrival in July, 1867, the people of Bois  have paid more than three thousand dollars, and the parish is not in debt to the amount of one cent. St. Stephen's Church, Providence, R. I., has presented to St. Michael's a beautiful set of vessels for the Holy Communion. We own a whole block of land in Bois , which I secured last year for Church purposes.

Now our great want for this place is a teacher for the parish-school. We have none. To keep the school going, Mr. and Mrs. Miller are themselves teaching

in it, beginning to-day (Sept. 7th). They must not be allowed to do this over-work long. I want to secure at once a teacher for this school; if possible, I want to get a man. That he can teach vocal music and train the choir is almost essential. If a man and his wife could be secured, and they could teach also instrumental music in and out of the school, a liberal income will be guaranteed. Can you help me to find such teacher or teachers as we need?

Last week I returned from Boisé to Salt Lake. Here yesterday I confirmed three and celebrated the Holy Communion; there were twenty-six communicants. I find the Rev. Henry L. Foote here, and to-day Mr. Haskins and he are beginning the second year of our school, which is now named "the Grammar School of St. Mark's Associate Mission." More than seventy scholars came in to-day.

From this time three Clergymen will work here. Under God's guidance and blessing, their's will be vigorous and encouraging and most important work, I believe.

Have you been told of the scholarship system that we have in this Salt Lake school? Many and many are the poor children here who would be glad to come to school, but who cannot afford to pay tuition. For such we try to secure scholarships. The price of a scholarship is forty dollars per annum.

Any kind friend, or helping church or Sunday-school, that will pay us forty dollars a year for a scholarship, can thus have the double and blessed privilege and satisfaction of aiding our school, and putting it into the power of some poor child of this strange town to secure a useful and a truthful Christian education.

I received a note from Michigan lately enclosing a gift from a lady, the sum being the result of a resolution on her part, made last Easter, to lay by for missions two cents per day, and an additional twenty-five cents per month. I like that way of giving constantly, from principle, with prayers, in love, don't you?

God willing, I leave to-morrow for the East.

"THE EPISTLE OF CHRIST."

ST. PAUL says that "the Epistle of Christ is written, not with ink, but with the Spirit of the living God; not in stone, but in the fleshly tables of the heart;" therefore it is designed to be a living, loving, self-explanatory Epistle, "known and read of all men." The saving truths revealed in the Apostolic Epistles need illustrations of Christian life and also *acts* of love to give them full efficacy, especially with the illiterate, for as St. Peter says, "the unlearned and the ignorant" are prone to "wrest them to their own destruction."

The ten commandments, although written by the Lord, emitted no moral or spiritual power, and the *only writing* by Him, when He was upon this earth convicted, but failed to convert, those who sought Him; whilst the continuous Epistle in the human heart, written by the ascended Saviour, gives out a power that is the special channel of the Holy Ghost. The following sketch will serve

to illustrate the efficacy of such epistles as aids in imparting a missionary spirit to the young, and in benefiting the more mature by giving a reality to spiritual things.

The increasing desire manifested throughout the Church to use this divinely accredited human agency more freely than hitherto, is one of the most hopeful signs of the times, for through its smiles, little ones can easily recognize the blessing bequeathed to them by their Saviour, and the glad tidings of salvation can thus be communicated to the sons and daughters of toil in their cottages as well as in the house of the Lord.

H.

MY DEAR SIR :—During the past month my time has been very fully occupied in making myself acquainted with the new-comers in the mills—visiting their families and inviting them to join our Bible-class. Besides this, there have been several cases of sickness, demanding special attention. One of our number, whom I held it a privilege and pleasure to visit during his long and painful illness, is now beyond the reach of suffering, and needs the sympathy of Christian friends no longer—I mean our friend J——, who was confined to his bed so long from the effects of paralysis. I told you of his cheerful submission to the will of God in all things, and how the severe discipline which he has been called upon to undergo seemed but to increase his faith and strengthen his desire to depart and be with his Saviour. A few days before his death our pastor administered the Holy Communion to him, and soon after I visited him for the last time. I found him unable to speak and failing rapidly, yet conscious of all that passed around him. As I approached his bedside he held out his hand, with a smile of welcome, and tried in vain to tell me something—some last word of peace and love, which the trembling lips could not express. After I had spoken a few words to him, he pointed to the Bible which lay beside him as a sign that I should read to him, as usual. And then we joined together for the last time in prayer to our Heavenly Father, praising Him for the sweet promises of the Gospel and for the hope which is ours in Christ Jesus. I found it very hard to leave his bedside, for my heart told me that another day he would not be there to greet us. And even now I can scarcely realize that he has left us; but when I recall the many instances of childlike faith which he has shown, I rejoice that he has entered into his rest. I would not for a great deal give up the hallowed recollections of hours passed in that quiet chamber, where I learned sweet lessons of the blessed truth which his life illustrated, that Christ is all in all to His people. Well may we in the language of our Church say, “We bless Thy holy name for all Thy servants departed this life in Thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom.

A few weeks since I received a letter from the Pastor of a mission church in the West, acknowledging the receipt of our children’s offering towards the erection of the church. He writes: “Tell them we shall appreciate the gift

the more as coming from children who have really denied themselves and worked as *they* have for Christ's sake. I am glad to learn that they have joined their prayers with their offerings, and I have no doubt that God will hear and bless them both to their good and our own. May they continue to do so." And further, he says: "Our great need is an earnest, pious, *lay element*, to mould and set an example to those who are won to the Church, but have only the general teaching of the Pastor to guide them. Oh, if we had this help in each of the missions of the West, how much might be done!—*three times as much*, I think, as a Clergyman *can do alone*." I read this letter to the children and to the members of the Bible-class, and urged them to be more earnest in their prayers and efforts for the cause of Christ. The children were delighted that "a real Missionary" should write to them, and are trying harder than ever to fill the missionary box. They want to add their mite to our contribution in the way of clothing, etc., for the Mission House, and so the boys have agreed to raise the money to purchase material for the little girls to sew. What a wise and blessed thing it has proved to enlist the sympathies and co-operation of the children in the great missionary work of the Church! If all of us who bear the mark of Christ upon our forehead, men, women and children, would do our part in the work which our Lord has committed to His Church, what might we not hope for? How many of us who read in THE SPIRIT OF MISSIONS of "the fields white unto the harvest," and who pray daily "Thy kingdom come," are making any efforts to hasten its coming by *pointing souls to Christ*, or *helping others to do so*? I was reading an article to-day, headed "Our Roman Catholic Brethren," in which the writer compared their zeal and missionary enterprise with our slowness and indifference. "When we consider what has been effected in that Church by system and lay co-operation, making every man, woman and child feel that they had their part to do in furthering the cause, why are we Protestants so slow in adopting like measures? Surely, if success has crowned their labors, can we doubt that God's blessing would rest upon us if we employed the same zeal and devotion in spreading the Gospel of Christ and building up His Church upon earth?"

Yesterday, I gave the little girls their work for the missionary box, and one of them said, on receiving her piece, "Isn't it nice!" Yes, I answered, it is very nice, and I shall hope to have it very neatly sewed. "Oh, I didn't mean *that*," said she; "I meant, isn't it nice that we *can all do something* for the Missionaries!" Another child brought her piece of work to me, neatly folded up and ready for the box. On opening it to examine the sewing, I found a small package wrapped up inside. "*That*," said my little friend, "is a piece of soap, which I bought with some money which a gentleman gave me to buy candy, but I thought I would rather give it to one of the Missionaries. Wouldn't you like to be there when he opens my work and this falls out? I guess that he will wonder who put it there!" Yes, indeed; he may not know that the little hands which hid that package so deftly among the folds of the cloth, "that it might be a surprise to him," were those of one of God's hum-

blest—one who is just beginning to learn the meaning of those sweet words of Jesus, “It is more blessed to give than to receive.”

I find it very hard to persuade some of the members of the Bible-class to invite others to attend. Many who come regularly themselves, rarely bring a companion with them. The excuses given are various: “It would do no good.” “I thought about it, but didn’t exactly like to.” “I felt that you were the best one to invite them,” etc. All of which indicate selfishness and a hesitancy to speak of Him whom we have confessed. But there are others who seldom come alone, and one of these is S——. “I never feel quite right,” said he, “to go to the chapel without asking some one to come with me, and I almost always find them willing; there are not many who will say ‘no’ to you when you have taken the trouble to invite them.” One evening he came quite late to the class, which was something unusual for him to do; but I noticed that he brought a friend with him, and from the expression of his face, I judged that there had been some good reason for absence. On our way home he said to me: “I suppose that you thought I was not coming to-night, but I was determined to do all I could to bring A——. He told me at first that he would not come, but I told him that I knew he would like it; then he made some excuse about his old clothes, and I told him they were as good as mine, and I’d sooner wear my old coat than stay away. At last he said that he could not get through his work in time. Well, said I, if that is all the trouble, we’ll get there yet. So I went back to the house with him, and *together* we soon finished all that was to be done.” “Oh,” added he, “I think that a great many stay away just because they feel a little *strange* and shy, and I know it was the case with myself for a long time.” S——’s friend has attended quite regularly since then, and if, by God’s grace, the Bible-class shall be made the means of awakening in his heart an interest in heavenly things, will it not be a cause of thankfulness to S—— that he persevered in saying, “Come and let us go into the house of the Lord?”

Since writing this, I have had the comfort of witnessing S——’s public confession of faith in Christ. And now that he is numbered among the believers, I recall my conversations with him on the subject of personal religion. At first nothing that I could say seemed to produce any effect, for all that I could elicit from him in answer to the most serious questions, would be a smile, and “You are right,” or “That’s so.” He would never offer the least objection to what I might say in regard to the necessity of a change of heart, the all-sufficient grace of God in Christ Jesus, or the danger of putting off the day of our salvation. But often, when pleading earnestly with him on these subjects, I have seen him watching me with an expression of wonder and interest, such as a child wears when listening to some marvelous story—then the smile and nod of assent, and this was all that I could draw from him. Do you wonder that I sometimes felt it was in vain to try to interest him in the great question of his salvation? I ought to say, rather, do you wonder that I felt discouraged in my

feeble efforts to do him good when I forgot for the moment that the work is not our own, but "God giveth the increase?"

However, I learned afterwards that, though little was said, yet the Word of God was not without effect in his case, for I found from the testimony of others, as well as my own observation, that a great change was being wrought in him, and what I had attributed in him to indifference and want of any deep feeling, was the result of natural shyness, and a hesitancy to speak of what was most in his thoughts and the subject of his earnest prayers. I have written thus fully about S—— because the question is often asked me, "do you never meet with cases where you seem to make no impression? and do you never feel disheartened?" If one who is conscious that she has a work to do for Christ, yet too easily tempted to turn aside and say it is of no use, should chance to read this letter, let me bid her take courage; for the same God who bade us sow beside all waters, has likewise promised the increase.

I mentioned in my last letter the three children of Mrs. E——, whose husband keeps a drinking saloon. A few days since I called upon her to renew my invitation to the Bible-class. I entered the house cautiously, as the voices of those in the bar-room had already reached my ears, and I did not wish to be seen by them. But with all my caution, her husband and two or three of his most regular customers, who were bending over the billiard table, noticed me as I passed by their room. After some conversation with Mrs. E—— about the children, I said: "Shall we see you to-morrow at the chapel?" "No, indeed," said she; "Sunday is our busiest day, and I don't like to leave the house." "How I wish that we could induce your husband to attend the evening service," I replied; "we shall have such an interesting lecture, and there will be good music, too." "It will take more than that to bring him," she answered; "but I'll tell him what you say." I left her with very little, if any hope, that this invitation would be heeded; but last evening, when about to enter the chapel, one of the young men who were standing outside said to me: "You have some attendants to-night who, I think, are making their first visit to a church since they came to this country." On inquiry I found it to be E—— and some of his friends. I stopped to speak to them and bade them welcome and after service urged them to come again. "Well," said E——, "I never supposed that I should pass a Sunday evening this way; but my wife told me about your visit and what you said, and then the children would not be satisfied till I promised to go and to take them with me. It is the first time," added he, "that I have been to church for eight years and more; and the children had to find all the places in the Prayer-Book for me."

One of the women who has attended the classes regularly for some time past said to me, yesterday: "I was so glad to hear you explain those words in the Creed, 'The Holy Catholic Church.' I never could make up my mind to say them, and I did not like to think that my children used them in the Sunday-school. It seems to me that you have *explained away* almost everything which I have objected to in the Episcopal Church. I told my husband," continued

she, "that I thought the children in the Sunday-schools often know more about the Prayer-Book than their fathers and mothers do, because so many of us have not been brought up in the Church, and it seems *simple* to ask questions about such things." How I wish that more time were devoted in the Church to the direct teaching and explaining of the Catechism to the people! It is not that poor woman only who needs to be instructed in the principles of the faith, for I have often been amazed at the answers given by persons of intelligence and some education to questions which involved but a most superficial knowledge of the history and doctrines of the Church. And for those among us who are best taught in these things—who "meditate upon them"—an occasional setting forth of the doctrines, sacraments and government of the Church, showing that they are divinely appointed, cannot fail to stir up our hearts to new love and gratitude that we are members of the Apostolic Church.

We forget, too, that there are so many strangers in the Church, who may be drawn there by curiosity or by admiration of her services, and who only need instruction to remove early prejudices and a certain distrust which exists in so many minds, lest the very services which they have learned to love savor of Romanism. I long to see our men and women able to give an intelligent answer to the question, "Why are you a member of the Episcopal Church?" Were they more firmly rooted in the faith, they would not be so tossed about with the many strange doctrines of the day, nor their minds distressed by questions and doubts which assail the weak believer. We have just completed our usual course of study on the Catechism and Prayer-Book, preparatory to Confirmation, and I think that we can all say, with one of our number who has been through this course with us three times: "I find my Prayer-Book is like my Bible in this respect—the more I study it, the more I prize it, and the more I find to learn in it."

Last week the Bishop visited us and confirmed seven of our Bible-class, with others of the congregation. The weeks preceding Confirmation must always be a season of great anxiety to those who are watching and praying for the growth of grace in the hearts of their scholars. The fear of leaving something unsaid which might have settled the faith of some doubting one, or of influencing another to take this solemn step without due preparation, would prove a weight too heavy for us to bear, had we not the one unfailing resort for strength and wisdom. And when such seasons are past, and we consider the love of God in leading this or that wandering soul to repentance, I always wonder at my unbelief, for among those who have confessed Christ there were some whose hearts had once seemed most hardened to any appeal, to whom, then, the love of our Saviour meant nothing. Last evening we had a communicants' meeting, as usual, and as I looked on those who met with us for the first time in preparation for that holy sacrament, I could only say to myself, "It is the Lord; He giveth the increase." Among those present was Mrs. E——, who listened to all I said with an anxious expression on her face which betokened deep feeling. On our way home she walked some time in silence,

then said: "I can't make it right that I should come to the Lord's Supper." "And why so?" I asked. "Oh, it is too much for one who has led such a careless life as I have; I don't think that you realize how bad I have been." I told her that He who turned not away when she came as a penitent sinner to make her public confession of faith in Him as her God and Saviour, would not fail to bid her welcome now. "That's what I mean," she replied. "I believe that all my sins are forgiven; but that I should come to the Communion *like any one else, seems asking too much*. Think of it!" she continued; "only a little more than a year ago, I used to go with M—— to —— church, just to make fun of the services; and now you say come, as to a friend! Oh, it is too much to ask!" Again, she said: "It seems to me that the thought of my past sins troubles me more, a great deal, since I became a Christian, than when I first felt myself to be a sinner. Then they made me feel afraid; but now the thought that I kept on sinning *while God was so kind to me*, makes me feel worse than anything else." Yes, this was the woman who had once told me that she did not mean to bother her head about such things just then; she had enough to attend to.

Many of the scholars have spoken of the help which that excellent little book, "The Earnest Communicant," has proved to them in self-examination and prayer. As one of the men said, "It is strange, but whoever wrote that book seemed to know just the questions which I wanted to ask, but did not *know how to put them*."

One of the members of our Missionary association handed me his quarterly subscription the other day, apologizing for being a week behind time in paying it. I said to him: "N——, I think that you are hardly able to give this, for you have been out of work several weeks, and under such circumstances it is not required of you." "I know that you told us so," was his reply; "but I don't believe in that way of giving—just when it is *easy* to do so. It seems too much like saying, 'N—— first, and the Church afterwards.' No," added he more earnestly, "that is not what I find in the Bible, nor what you taught in the class last Sunday about denying ourselves for others."

I find, on reading over my letter to you, that I have unconsciously repeated myself, saying here and there, "God giveth the increase." But can we say this too often to ourselves or to others who, like us, are sometimes faint-hearted? No; I think that if we realized more fully these blessed words, we would be more ready "to sow beside all waters," nothing doubting.



LETTERS FROM DR. BRECK'S MISSION—No. 5.

TO OUR FRIENDS AND BRETHREN:—Twelve months have just elapsed since the members of the Associate Mission for the Pacific Coast sailed out of the port of New York, and we trust a brief review of our year's history will prove of interest in the Atlantic States.

We embarked, a missionary band, numbering sixteen persons, and, thank God, we are to-day all alive and well. The band is not the same, however, as it was on our arrival here. We have, as regards numbers, increased marvelously. From sixteen in the Mission, we have become a household of above fifty persons. The Mission, composed at the beginning of Clergy, Divinity students and Christian ladies, has become still more complex in its character. Now thirty-eight grammar-school boys who are boarders, and twenty-two boys who are day pupils, *sixty* in all, are with us. These form a part of our new responsibilities, and from the Divine favor which has thus far smiled upon us, as well as from the human respect shown us, we have reason to think the increase will yet be great, indeed that the foundations are securely laid for the superstructure which is here to be reared in the future. This grammar-school is but the germ of the college which is soon to have its classic halls and corps of learned professors, commanding the respect and attention of a great State.

Our friends would like to know, and ought to know, how we attained this rapid growth. It is a marvel to ourselves, when we reflect that we reached these shores strangers, and without any human agencies, such as money or worldly greatness, to commend us.

And yet, from a hired house, in less than two months we were in buildings which we could call our own, ample to begin not only the Divinity school, but also to organize the boys' grammar-school on no mean scale. This school has already become a necessity as an institution in this land.

The Divinity school, with its body of professors and students, ought to be the Bishop's immediate agency for Church work in the Diocese—that is to say, this school demands the presence of learned Doctors as instructors in the Divine Law, who may form the Bishop's Chapter of Clergy, for all needful Church work. Such an organism in the Diocese would impart to candidates for the Ministry that ripeness in *practical* knowledge which is the essential counterpart of the theory of Divinity, which comes from the study of books alone. This practical knowledge is given to the missionary students at Benicia. They are associated with the Clergy, and visit the surrounding country for the purposes of catechising children, visiting the people and lay reading. The Mission has twelve stations in its present charge, ranging through the surrounding country, East and North, the distance of one hundred miles; three stations, in our charge at the opening of the Mission, have already passed into the hands of resident Missionaries. During the year, one Priest and one Deacon connected with the Mission have been ordained. There are at this time ten with us who are receiving an education for the Ministry, and others are shortly expected to enter the Divinity-school.

Thus, in the missionary field and in the schools, we have been hard at work, and our labors have enlarged the field to a degree most encouraging to our hearts. The location at Benicia, commends itself to us more and more as the best in the State for our schools. We have purchased lands with buildings upon them. Eight thousand dollars have been paid, in equal sums by the Diocese and by

friends abroad; six thousand remain to be paid in January, in equal sums as above. Upon the payment of this, the Church has a permanent investment here in buildings and in fifty acres of land, which, with our own improvements, may be valued at thirty thousand dollars. This is the first Diocesan or Church possession, apart from parish property, in California. In a short time this Diocese will be prepared to sustain this and other institutions of learning or of benevolence; but at our outset, we feel that brethren in the East will enable us to meet the first obligations, at least, especially when so much work has already been done and is doing, and when we have been met so generously by friends here.

We came forth to this distant coast in simple faith in God, without pledges of support from our Domestic Committee, although enjoying their good-will and best wishes. We have been living on this faith the past year, and it has sustained us. We must continue the work of Christ in the same faith the coming year. We feel fully assured from the Divine Word, and from long experience, that what is purely and altogether God's Own, He will care for by and through His people. We do therefore simply state our needs for the coming year to be six thousand dollars, believing that the Church will supply them. One-half of this amount, to be raised here, and the other half to be contributed by our Christian friends and brethren abroad. The Domestic Committee of the Board of Missions will receive and transmit any donations for the Pacific Coast Mission; or, a deposit with Edward Haight, Esq., at the National Bank of the Commonwealth, New York, will be at once transmitted to us.

The Pacific Coast Mission is now an incorporated institution, with the name or style of "*The Missionary College of St. Augustine*," and its Board of Trustees consists of the Bishop of the Diocese, and eleven other responsible men, so that when we ask our friends in the East to aid us in the balance of this purchase, we do so with the same confidence wherewith Nashotah, twenty-seven years ago, and Faribault ten years ago, asked for the means to dig deep and lay solid foundations, which have since been so securely built upon.

In behalf of the members of the Pacific Coast Mission, I am your grateful Missionary for Christ,

J. LLOYD BRECK.

BENICIA, CALIFORNIA, October 12th, 1868.

N. B.—Bishop Kip has pointed out to us an error in his letter to the September No. of *THE SPIRIT OF MISSIONS*, which it is proper to note here. He says: "I speak of the income from Faribault; it should be, 'as was formerly from the school at Faribault.' Also, for the school under Dr. B. of two hundred pupils, it should have been, the schools of the Church at Faribault. Perhaps, one hundred and fifty pupils would embrace them all at any one time." B.

SHORT SERMONS FOR THE TIMES.

No. 5.

"The unprofitable servant"—St. Mathew, xxv., 30.

THE MASTER,—He to whom we have all promised to be faithful servants unto our life's end.

THE SERVICE,—to do works meet for repentance; to bring forth much fruit; to follow the example of our Saviour, Christ, who went about doing good; to carry forward by every means and every sacrifice the work for which He came into the world, for which He lived and died and rose again, *to save sinners*.

THE REWARD,—“Enter thou into the joy of thy Lord.”

The Master has taken His journey into a far country. He has left with each of us the means with which to do His will—“talents,” of various kinds; unto one, five talents, to another two, and to another one. He is coming again, to take account of His servants, to say to each of us, “Give an account of thy stewardship.”

On that day, shall any one of us be proved to have been an “unprofitable servant?” It becomes us to ask this *seriously* for, in our Parable we read that this was His sentence: “Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth!” A fearful punishment! Make the case your own, reader.

You have, at least, *one* talent lent you by your Master. He has not trusted you with *great* wealth, perhaps, yet, from your competence, you could give the tithe, and neither you nor yours be put to need. You have not *eloquence*, it may be, yet you know how to speak persuasively to this and that one, among the many with whom you are in familiar relationships. You have not the opportunities of an Apostle; you may be tethered by your business, or by your household cares, within a narrow range of intercourse with the world; yet God's poor are never far from any one's door; His lost sheep stray but too often within your sight and reach.

“He that had received five talents went and traded with the same, and made them other five talents and likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth and hid his Lord's money.” He did not waste it by careless dealing; he did not spend it upon his own pleasures; he did not intend to defraud his Master; on the contrary, he showed a kind of conscientiousness in carefully preserving the talent, in expectation of being called upon to return it; but *he did not use it; he did nothing*.

And you?—you are not spending your money in riotous living; you provide comfortably for your family, and, as your means increase, you add luxuries to your style of living; you take some pride in equalling or in surpassing your neighbors; there are rich carpets on your floors and fine pictures on your walls; your sons are liberally educated or started promisingly in business and your

daughters are fondly and freely nurtured to display the graces of their girlhood, to be worthy of your own love and of others' admiration and esteem. All this, and more of the same sort of money-spending, seems innocent, proper, honorable to you, not unworthy of your Christian profession; and yet the "talent" lent you, and blest in your hands—how much, how *little*, is it earning for its owner! You give to all the charities; you may be able to be a liberal giver; but is not your giving almost a careless bestowal of the *surplus* of your gains? You give from the amount which, as you say, you can "spare." You hardly appreciate his spirit, who said, "I will not give unto the Lord my God of that which doth cost me nothing." In brief, you do not act—may I presume?—as though you really believed and knew that whatever you have, is intrusted to you; loaned to you, by your Master, "the Lord of those servants," who "cometh and reckoneth with them." You are living precisely as though you were your own master, as though none other had any claim upon your goods. But He, who has delivered unto you *His* goods, *cometh!* and will *reckon* with you! Will He say, "Thou wicked and slothful servant!" "Thou oughtest," at the least, "to have put My money to the exchangers, and then, at My coming, I should have received My own with usury?"

Or your "talent" may not be estimable by money-market standards. The gift of eloquence; the ready writer's pen; the artist's sight and touch; the teacher's skill; leisure and strength for service among God's poor, the ignorant and sick and suffering whom He has bidden you call to the Feast of His Love,—all these are God's "talents," and some of *these*, at least, are lent to you. How are you using them? For yourself, or for Him?

Preach the rest of this sermon to yourself, my friend. Let God's Word and Holy Spirit, and your conscience, and your reason, preach to you. Get ready for the reckoning! Save yourself, by God's help, from the sentence you will merit, if you shall have been an "unprofitable servant."

STUDIES IN THE BOOK OF PSALMS.

BY THE REV. THOMAS RICHEY, D.D.

PSALM VII.

As the Sermon on the Mount has its seven beatitudes and the Gospel of the kingdom its seven parables, so also the Psalter bears the mark of the sacred number. In the first seven Psalms (the reader will bear in mind the nature of the connection, as pointed out between the moral and prophetic element in the first and second), the subject throughout is the same; the manner of its treatment different. There is unity in diversity. In Psalm III. we have the enemies of David described in general terms as plotting his overthrow; in Psalm IV. it is not of his avowed enemies David complains, but of false and worldly-minded friends; in Psalm V. the subject is the same, but here it is

not of the wrong done himself that David speaks, but of neglect of God, the only helper, and of transgression against Him; in Psalm VI. the remembrance of past guilt mingles with the thought of the "enemy," and David begs for mercy while he pleads for judgment: in Psalm VII. the struggle is brought to a close with a declaration of innocence on the part of the Psalmist, and the final overthrow of the ungodly. Each Psalm, it will be observed, bears its own distinctive character, and in them all we have portrayed the conflict announced prophetically in the second Psalm.

Let him who would understand the relation of the Church to the world make these seven Psalms a subject of daily meditation! Let the worldly-minded and the false-hearted study them! Blessed are they who have eyes to see and mind to understand the *open* secret they reveal! Persecution, trial, reproach, on the part of friends; desertion, violence, suffered at the hands of enemies—these in every age are the portion of the Israel of God. Pride, envy, hatred, malice, lying, slandering, false-witness, and whatever else partakes of the nature of spiritual wickedness in high places, compass the saints round about, and wage unceasing war against the Church of the living God. As with the type, so it was with the antetype. As it was with the master, so will it be with the servant. "And Thou, O Lord! how long?"

[*Shiggaion of David, which he sung to the Lord concerning Cush, the Benjamite.*]

I.

The Psalmist calleth on God to help him, and to be his witness that he hath returned good or evil.	O LORD, my God, in Thee have I put my trust: Save me from all them that persecute me and deliver me! lest he tear my soul like a lion, and rend it in pieces, while there is none to help! O LORD, my God! if I have done this— if there be any wickedness in my hands— if I have done evil to him that returned evil to me, or even if when I've let go mine enemy, I sent him away empty— then let him tread down my life upon the earth, and lay mine honor in the dust!	1 2 3 4 5
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II.

He appeals to God for the sake of the peoples round about not to defer judgment.	Stand up, O LORD, in Thy wrath! lift up Thyself because of the rage of mine oppressors! Yea, awake for me! decree judgment in my favor! that the congregation of the peoples may compass Thee about— for its sake therefore do Thou return on high— The Lord judgeth the peoples; give sentence in my cause, O LORD! according to my righteousness, according to my innocence be it done unto me! let the wickedness of the ungodly come to an end, but establish Thou the just, Thou righteous God, that triest the very heart and reins.	6 7 8 9
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III.

He casts himself on God, who shall bring the plots of his enemies to nought.	Upon God be my defence, He that helpeth them that are true of heart ; God is a judge of the righteous, and a God that is angry every day. Surely He will whet his sword again ! He hath bent His bow and made it ready, He hath also prepared for Himself weapons of death, His arrows He maketh arrows of fire. Lo ! he travaileth with iniquity :— he hath conceived mischief, and brought forth deceit ; he made a grave and digged it deep, and is fallen into the pit that he hath made ! his mischief shall fall upon his own head, his violence shall come down upon his own pate ! I will give thanks unto the LORD according to His righteous- ness, and will sing praise to the name of the LORD Most High.	10 11 12 13 14 15 16 17
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PSALM VIII.

This Psalm has been called “the lyric echo of the first chapter of Genesis.” We should prefer to characterize it as a ray of light caught from the glory of Paradise. For if we have read aright the first and second chapters of Genesis the difference between them is this : In the first chapter, man, without distinction of sex, is represented as one with Nature ; its glory and crown, it is true, yet of the earth, earthy. Whereas, in the second chapter, he is made an inhabitant of Paradise, and is constituted to be the viceregent of God upon the earth, king and lord of all things. This great truth of man’s vice-regal dignity and divinely appointed sovereignty was the peculiar heritage of the chosen people : they transmitted it from age to age, from generation to generation, and so were kept safe from the materialism which the philosophy of Nature is ever prone to fall into. “O God of my fathers and Lord of mercy, Who hast made all things with Thy Word, and ordained man through Thy wisdom, that he should have dominion over the creatures which Thou hast made, and order the world according to equity and righteousness, and execute judgment with an upright heart ; give me wisdom that sitteth by Thy throne, and reject me not from among the children of men :” this (the prayer, it will be recollected, of one of the latest of the great moral teachers among the Jews) is in substance the teaching of the Psalmist. He sees, in the gifts conferred by God upon man, a glory greater than that which fills the heavens and covers with a robe of beauty the earth : but more than this, he has the spiritual insight given him to see in the unsullied image of the world’s Creator, as it is reflected in the guilelessness and gentleness and purity and truth of childhood, something far greater and nobler than the noisy clamor of rebellious and apostate men—a stronghold ordained by Him who chooses the weak things of the world to bring to naught the things that are mighty, against the Titanic efforts of a

proud materialism to subvert the divinely constituted order of human society.
Of all David's Psalms, none is more perfect than this.

(For the Precentor, upon the Gittith, a Psalm of David.)

I.

O Lord, our Governor !	1
how excellent is Thy Name in all the earth,	
for with Thy glory Thou hast covered the heavens !	
Out of the mouth of very babes and sucklings,	2
hast Thou ordained a strong-hold for Thyself, because of Thine	
adversaries	
that Thou mightest still the enemy and the avenger !	

II.

When I consider the heavens, the work of Thy fingers,	3
the moon and the stars which Thou hast ordained ;	
What is man that Thou art mindful of him,	4
and the Son of man that Thou visitest him,	
and madest him for a little lower than the angels,	5
and crownedst him with glory and honor ;	
and settest him to have dominion over the work of Thy hands	6
and didst put all things in subjection under his feet,	
all sheep and oxen,	7
Yea, even the wild beasts of the field,	
the fowls of the air, and the fishes of the sea,	8
and whatsoever walketh through the paths of the sea,	
O LORD, our Governor !	9
how excellent is Thy name in all the earth !	

THE SPIRIT OF MISSIONS.

REV. AND DEAR SIR :—The other day I sent you a list of subscribers for THE SPIRIT OF MISSIONS. I did so because I believe there is no more effective way of aiding the cause of Missions.

And now, if you will suffer a word from a former correspondent, I would like to make a suggestion. The general circulation of THE SPIRIT OF MISSIONS may fairly be regarded as one of the most effective and important means of promoting the missionary life and activity of the Church. By the constant reading of it, persons become fully informed of the missionary works and needs of the Church. Instead of a sermon now and then, they are kept informed, the whole year through, of what is being done in every part of the great field in the most authentic shape. The information given and received, moreover, is necessarily more fully understood and thoroughly digested than it could otherwise be.

Then, when the Rector comes to make his appeal on the subject of missions,

his effort is understood and appreciated by the intelligently prepared minds and hearts of his people. In this view, THE SPIRIT OF MISSIONS is almost a necessity to any thorough presentation of the cause of missions in a parish. I believe that the best possible thing to do—if indeed it be not a bounden duty—in every parish, and wherever the Church has obtained any footing at all, is to procure the general circulation and reading of this Paper.

I believe that money expended in its gratuitous circulation, if wisely done, will return to the Church an hundredfold in due time. I beg, therefore, the privilege of making the suggestion, that Rectors solicit, in the first place, subscribers, and obtain all that can be obtained in this way. Then I would say, let there be some appropriation for this object; or let generous Church people (who wish to do something to advance the cause of missions) make special offerings or donations for this purpose. Let there be a *fund* of this sort (if necessary), and in addition to the regular subscriptions, let there be a list made up from time to time of such persons as, from whatever cause, cannot be obtained as regular subscribers. For a year, at least, let them be asked to read and inform themselves upon this subject. Seven-tenths of these persons, after a year's reading, would, I believe, be unwilling to part with the Paper; and, what is better still, they would inevitably become earnest aiders and abettors of the cause in some of its branches, if not in all of them.

I have thought this matter over and do not see any better way to accomplish the object in view. Certainly, every Rector ought to be anxious to impart to the people of his congregation the fullest possible information on the general subject of missions and missionary work.

Is there, then, any better or more effective way of doing this than the one suggested? I feel modest about making a suggestion like this to persons who may fairly be presumed to be wiser than myself on this subject, and not a whit less concerned to advance the cause of missions. But I judge others by myself in offering it.

To me THE SPIRIT OF MISSIONS has become invaluable. It has quickened my own interest in the cause of missions as nothing else has done, and I see no reason why it should not have the same influence with others.

There may be some practical objection or difficulty which I do not see or understand. Perhaps it might be deemed an unwise outlay to expend money to any extent in the gratuitous circulation of this Paper. But I believe that in a comparatively brief space the money so expended would come back into the treasury of the Church, for Church Missions, a hundredfold.

By this, or some other means, I would say, *let the circulation of this Paper be increased indefinitely, as the most effective means in our hands of quickening and extending the missionary life and zeal of the Church.*

Though engaged in another field, yet I am earnestly absorbed in essentially the same great work as heretofore. Again, by the blessing of Almighty God, I have the satisfaction of seeing the walls of another church edifice go up. This

time it is not the Rocky Mountains, but in a field even more ripe and ready to the harvest.

In the lower part of the city of Alleghany is a large and growing population, and the Church, once planted *there*, must inevitably grow and prosper. Already has our beloved Bishop confirmed thirty-nine persons there, mostly adults and heads of families, and over half an hundred children and adults have been baptized.

But this is but a part of the work given me to do. The new church will be called *Emmanuel*, and it will be *free*. May God bless and prosper and more abundantly increase the missionary life and activity of this Church.

In Colorado I found my work full of eventful interest, demanding constant and earnest toil; but in this great field it is even more absorbing and of greater magnitude, in some aspects of it.

WM. H. FULLER,
City Missionary for the City of Pittsburg and vicinity.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY. PRAYER BOOKS FOR MISSION WORK.

THE special effort, which the New York Bible and Common Prayer Book Society began a year ago, to bring the Society and its work to the notice of the Bishops, Clergy and Laity of the Church, and to procure for it their confidence and co-operation, has been so far favored with God's blessing, that its current receipts for the year have enabled it to distribute gratuitously, for the mission work of the Church, 829 *Bibles*, 6,719 *Testaments*, and 20,289 *Prayer Books*; 27,837 *volumes in all*, at a cost of \$9,478.15, and it has still in hand \$167.21. The current receipts during the year previous, to meet the cost of books for gratuitous distribution, were \$3,455.46. It will thus be seen that a good step has been taken towards co-operating more effectively in the mission work which the Church is endeavoring to carry forward.

But, while the means of the Society were increased nearly *threefold* during the past year, there remained in the Treasury, at its close, *only one hundred and sixty-seven dollars and twenty-one cents*.

The knowledge of our effort is now wide spread among the Missionaries of the Church. What we have done will encourage them to hope that their most pressing need of Prayer Books, in their several fields of labor, may be supplied by applying to us. This is a warning to us, that, if we will say in our *next* report, as we said in our *last*, "*No proper application has been refused*," we must secure a *further* large increase of donations and collections in the progress of the year now begun, which will end October 1st, 1869.

We dare not venture to suppose that a much less sum than twenty-five thousand dollars will enable us to meet the cost of the books which will be asked for, in the course of the year, to supply the most pressing wants of our City,

Diocesan and general Missionaries in the various parts of our country. A *wise economy* of the Church's working ability would dictate the giving to her Missionaries ALL the Prayer Books that they can judiciously use and distribute in their several fields. So much, however, we do not venture to hope for at present, much as we could desire it. But a very large increase will be absolutely needed by our Western Missionaries; and the large grants already made to appeals by Southern Bishops—appeals which we must expect to be repeated, and to come also from other Bishops in those desolated Dioceses, premonish us of the importance of *liberal contributions* from all who aided our work last year, and from very many others also.

In the present aspects of the mission work which our Church has the opportunity of doing, the Book of Common Prayer is needful not only as a manual of public worship under the direction of Clerical Missionaries; but, with it in their hands, many faithful *Lay men* and *women* will be encouraged and assisted to gather up and foster the scattered elements of Church interest and strength in many places where a Rector or Missionary has been forced away by disaster and a prevailing poverty. Besides, as an "Impersonal Preacher," either left behind, or sent on before, by the living Missionary, the Prayer Book is competent to invite effectually thousands of perishing men to "believe on the Lord Jesus Christ and be saved."

In view of the fact that the harvest is plenteous, but the laborers few, the Prayer Book is a reserve which the Church ought to push forward, in large numbers, along with her Bishops, Presbyters and Deacons, giving to them a liberal supply as a means whereby each may intensify and enlarge his personal ministrations.

REV. MERRITT H. WELLMAN,
Special Agent,

Nos. 5 and 13 Cooper Union, 4th Avenue, New York.

October, 1868.

BEWARE OF MEROZ' CURSE

"MINE are the gold and silver," saith the Lord;
 "Bring tithes into my storehouse," that my Son
 May see new realms to His dominion won;
 And priceless blessings shall be your reward!
 But if, unfaithful stewards, you dare hoard
 My treasures, and your ears let Avarice stun,
 When I command;—or, squandering, you run
 Pleasure's or Pomp's vain course; while to afford
 Due succor to Immanuel's cause you fail;—
 A day may come when you will feel and wail
 That you are justly suffering Meroz' curse.
 "Against the mighty," then, with liberal scale
 Of giving, "to the Lord's help come"—or worse
 Aye dread than mortal thought can reach, or mortal tongue rehearse.

J. J. R.

ST. ANN'S FREE CHURCH FOR DEAF-MUTES AND THEIR FRIENDS.

18TH STREET NEAR FIFTH AVENUE, NEW YORK.

SUNDAY, the 4th inst., was the Sixteenth Anniversary of the founding of this Church by its present Rector, the Rev. Thomas Gallaudet, D.D.

At the half-past seven and half-past ten A. M. Services, the Rector and the Rev. Stephen F. Holmes, Assistant Minister, officiated. The Holy Communion was administered at both these services. Several deaf-mutes were present, for whom portions of the services, which were read by the Assistant, were interpreted in the sign-language by the Rector.

In this way deaf-mutes and their hearing and speaking friends are often pleasantly mingled together in the same congregation. Even when there is no sign-making, deaf-mutes can join in the service by using the Prayer Book, which, after their education, they can readily understand. At 3 P. M. the service was, as usual, in the sign-language. The Anniversary sermon was repeated. At the evening service the Rev. Arthur Mason preached the sermon, which was interpreted by signs. The Rector gave a brief statement of the working of the Church Associate Mission to deaf-mutes; how it had established regular services for deaf-mutes in Philadelphia, Baltimore, Albany and Boston. The Clergy who are able to conduct services for deaf-mutes are, the Rector of St. Ann's, the Rev. Dr. Clerc, the Rev. Eastburn Benjamin, the Rev. George C. Pennell and the Rev. F. D. Egan.

The following statistics formed a part of the Anniversary sermon: for the support of the Church, donations \$6,805.00 (\$4700 from Mrs. Sarah Talman's estate, and \$475 from Trinity Church, New York); offerings, \$7,027.71; for charitable objects in the parish, \$3,918.29 for ditto out of the parish, \$759.18. Total. \$18,500.18.

There was received from various churches and individuals for the purpose of extending Church privileges to the deaf-mutes of the country, the sum of \$1,566.97, all of which was expended.

Baptisms 82, adults 34 (6 deaf-mutes,) and children 48 (5 those of deaf-mutes). *Confirmed*, 75 (7 deaf-mutes). *Communicants* 416 (about 50 deaf-mutes). *Marriages* 39 (4 deaf-mutes). *Burials* 58 (1 deaf-mute and 3 children of deaf-mutes).

Among other matters of interest the Rector called particular attention to the fact that on the first Sunday after Easter, the Rev. Eastburn Benjamin, who had been so long his Associate, resigned for the purpose of founding the "Free Church of the Holy Light" with a special mission to the Adult Blind of this city and vicinity. To Mr. Benjamin, and all who had joined him in his Christ-like work, a cordial God-speed was given.

From the whole scope of this 16th Anniversary discourse, it was evident that God's blessing had rested upon this Church and its constantly enlarging work during the year now passed.

THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

THIS organization, the object of which is to supply clothing and other necessary articles to our Missionaries and their families, held its first meeting at Grace Church, New York, on Tuesday, November 3d, when addresses were made by Bishops Lay, Quintard, Clarkson and Armitage, who earnestly set forth the sufferings and needs of our devoted Missionaries and their claims upon the sympathies and the aid of the Church, and highly commended the work which it is hoped that this Association will accomplish. After these addresses, a Constitution was read by the Rev. Walter Delafield and adopted by the ladies, and the following officers were elected: President, Mrs. Horatio Potter; Vice-President, Mrs. John Warren; Recording Secretary, Miss Mary Hamilton; Corresponding Secretary, Miss Maria H. Bulfinch; Treasurer, Rev. A. T. Twing, D.D.

Copies of the Constitution and By-Laws will be forwarded to ladies in any part of the country, who may wish to form Branch Associations. All communications relating to this work should be addressed to the Corresponding Secretary, 17 Bible House, Astor Place, New York.

EDITORIAL.

THE GENERAL CONVENTION AND BOARD OF MISSIONS.

SINCE the last number of THE SPIRIT OF MISSIONS went to press, the General Convention of the Church has held its triennial session—a session remarkable in many ways. After nine years of separation, the Bishops and Clerical and Lay Delegates from *all* parts of our land, met for the first time in general council, and though we are called upon to remember those who within these nine years have passed from their earthly warfare, and left us losers by their gain, yet we thank God when we see the great and noble additions that have been made to the number of the chief leaders in the hosts of His elect. The Church of our love is again one in administration, as it has ever been one in spirit and in faith. There were many around us, if not among ourselves, who feared that this General Convention would be a scene of strife and discord; but, thanks be to God once more, He has made good the words: “Thou wilt keep him in perfect peace whose mind is stayed on Thee.” Closely connected with the General Convention were the meetings of the Board of Missions, representing the Church in her *working* capacity. Never before, during the whole time of our existence as a Church in this country, has there been any manifestation of the missionary spirit that can in any way be compared with

that which has been displayed this year. We do not refer now to the eagerness with which our people crowded to the grand popular meeting at the Academy of Music, thronging that great building until there was scarcely *standing* room from the floor to the highest gallery; we allude to the *business* meetings, protracted through the three weeks of Convention with unabated interest. If we have any power to discern the signs of the times, we venture to predict a glorious harvest from the seed sown in many hearts during those three weeks. On the two Sunday evenings (the 11th and 18th of October), sixty-two churches in New York and its vicinity were opened for missionary services, with sermons and addresses from Bishops, Clergy and Laymen. Have we not cause, brethren, to say with the Psalmist: "O, put thy trust in God; for I will yet thank Him, which is the help of my countenance and my God?" We would gladly say more on this most interesting subject, but we have not space for the half that is in our mind and heart. From time to time we propose to present to our readers portions at least of the instructive and thrilling reports of our Missionary Bishops. Last year they were given in full in the December number of THE SPIRIT OF MISSIONS, but this year they will appear in a limited edition of the Proceedings of the Board, which will be sent only to members of the Board and to those who may favor us with their orders, at one dollar per copy. This, we are aware, will be a disappointment to many of our friends, while it will be a great comfort to us to have so rich a field to cull from for their benefit. We mean to give them a *feast* of good things every month, but a *surfeit* is too expensive for us and might prove injurious to them. The General Convention and Board of Missions have given us great hopes for the future of our work, and inspired us with a determination, by God's help, to do more than ever before for its prosecution. We need true and earnest helpers in all parts of the land, and we believe that we shall have them. Our work is steadily taking on grander and grander proportions, and is calling upon us, as with the voice of God, for more liberal offerings and for more fervent prayers. We *can* do the work that God has laid upon us, and we know how He deals with His unfaithful servants.



OUR MISSIONARY EPISCOPATE.

THE General Convention which closed its long and harmonious session on the 29th of October, elected two Missionary Bishops—the Rev. B. Wistar Morris, Rector of St. Luke's Church, Germantown, Pa., for Oregon and Washington

Territory, to fill the vacancy occasioned by the death of Bishop Scott; and the Rev. O. W. Whitaker, Rector of St. Paul's Church, Virginia, Nevada, for that State and the Territory of Arizona. We have a very intimate acquaintance with Mr. Morris. He is in all respects thoroughly qualified for the high office to which he has been elected. He has signified his purpose to accept that office, and expects to be consecrated on the third of December. There will be no nonsense in his administration. He means work, honest straightforward work for Christ and His Church, and none will find favor with him who mean anything else. There is a style of Churchmanship, brimful of love and good works, which has no sympathy with Rome, and none with Geneva. That is his style, and that is the style which our people will sustain. In due time we shall have good news from Oregon and Washington Territory to present to our readers. That this news may be *very* good, let them send liberal contributions to enable the Domestic Committee to respond liberally to the calls for aid that will soon come to them from Bishop Morris.

We have no personal acquaintance with the Rev. Mr. Whitaker, but we learn from those who do know him well that, if he accepts the position for which he has been named, he will be the right man in the right place. He too, we hear, is a quiet and honest worker, and does not trouble himself much, except to mourn over and pray for them, about extremists in either direction.

May the good Lord help him to settle wisely the momentous question which the Church has submitted to his decision.

GOOD EXAMPLES.

SOME of our friends have recently been setting a good example, which many parishes and individuals among us might follow, with much profit to the missionary cause. Each of these good friends has pledged himself to pay an entire stipend of three hundred dollars a year towards the support of a Missionary, thus taking some particular station under his special care, and bringing the work nearer home to his own heart, while, at the same time, the Domestic Committee is aided in its work. We recommend this plan to those who have it in their power to carry it out. And how many among us could do it with perfect ease! In other cases a small congregation might be able, by united action, in this way to *adopt* a Missionary as their own representative in the work. This is the same system that has already worked well among our children in the Domestic Missionary Army.

A GOOD CHRISTMAS GIFT.

"THE PIONEER CHURCH." 12mo., pp. 210.

In this interesting story there is just enough of fiction to hide the persons and locality, and to give veri-similitude to the somewhat remarkable facts on which the author, in his preface, tells us that many of the incidents are founded.

By a natural and pleasing succession of events, we are led on from the small beginning of a Sunday-school, in which the parents and children of a Church family, recently settled in a Western hamlet, heartily engage, to the organization of a Parish of the Protestant Episcopal Church, and the erection and consecration within three years of a beautiful church, and the ordination and settlement of a Rector. There is mingled in the narrative enough of human love and sorrow, of joy and sadness, of struggle and victory, to show that the principal actors, though of a high order of character, are not perfect; while the manifestations of that tender and large sympathy with all sorts and conditions of men, which a true Catholic Churchmanship is sure to cultivate, and which is seen in the leading actors in the drama, gives a charm to the book more delightful, as contrasted with a certain narrow spirit of sectarianism too often found in tales and novels designed to set forth thorough Church principles. The type of the Christian life herein presented, exhibits a happy medium between the cold conventionalism of a dry and formal historic faith, and the emotional, spasmodic and fragmentary piety of a mere subjective experience; and everywhere there are found in the various conversations of the characters and the suggestions of the writer, the soundest and most practical views of Christian life and duty.

But while the features thus noticed make the work attractive and interesting in its general tone, they are made subordinate to its chief purpose, which is to *illustrate the importance of beginning at once in a new settlement to plant the seed of the Church, however small and unpretending the effort may be*, and to show how, by God's blessing, such an effort may secure large and blessed results. Though every hamlet in the West may not be so fortunate as to have for its earlier settlers such persons as founded and built up the Parish of Arlington, yet there is many a place where a few earnest members of the Church, if animated by the loving spirit of the Yates' and Jeromes', could form a living nucleus around which other elements would gather, and by anticipating other movements, secure for our Church a fairer field and a less prejudiced judgment than she often meets; and we desire the circulation of this unpretending little volume from the accomplished pen of one who has had large opportunities for labor

and observation in the newer States, as being eminently adapted to point out to Christians both at the East and at the West, modes of action by which they may do much to extend the Church of Jesus Christ, and to prepare souls for the grand harvest of the Lord.

The book is for sale by the Secretary of the Domestic Committee of the Board of Missions, to whose funds the author gave all the profits of the first edition. A generous Christian woman of his Parish has already paid the cost of the second edition, that all its profits may go into the same treasury. So that every purchaser will not only derive pleasure and instruction from reading it, but will contribute a dollar and a quarter to the missionary work.

The approaching holidays will furnish a fine opportunity to extend its circulation as a most appropriate Christmas gift.

THE YOUNG CHRISTIAN SOLDIER.

Our children's paper begins its second year with the present month. It has already in the twelve months of its existence won many friends, and the editors hope to make it more and more worthy of the praises which it receives on every hand. The pictures that we have secured for the new year are remarkably fine, and we have various plans for giving new value and interest to this favorite of the dear children of the Church. We have now a circulation of nearly thirty thousand copies, and we hope that this number will be doubled during the first three months of the coming year. We are sure that this result will be attained if all our friends will help us according to their ability and opportunity. They send us an abundance of *kind words*, for which we thank them most sincerely ; but we have a large stock of gratitude waiting to be expended upon them for their *good deeds*.

MISSIONARY CORRESPONDENCE.

ILLINOIS.

ILLINOIS CENTRAL RAILROAD.—REV. J. W. OSBORNE.

REV. AND DEAR SIR :—During the past quarter the Congregations at Gilman and Sidney, have increased in the number attending public worship. This has been brought about by my visiting nearly every house in town, and also several in the country. My rule is to read a chapter of the Word of God, talk with all

upon the subject of their soul's salvation, and pray with and for all present, and leave them something to read of a strictly Church character. I have found several persons, and some families, who were connected with the Church in other days, and they seem so very glad to know they are to have the service of the "good old Church" once more. I was invited after service by an elderly gentleman to pay him a visit. He lives about one mile from Sidney, and has quite a large farm. I was well received. They said they had been living there more than twenty years, and were Methodists. Looking over some books on the top of a bureau, I was a little surprised to find an old Prayer-book. The gentleman told me he and his wife had been members of the Episcopal Church at Burlington, in the State of New Jersey, that his father was a vestryman years ago, and that all of his relations were Church people. Here the old man and his wife began to cry, and he took my hand and said: "I thank God I have lived to see a Minister of the Church of my fathers preach the blessed Gospel of Jesus in the Holy Vestments." After reading and prayer, I left this precious family, thanking God that it was my happy lot to hunt up the scattered sheep, for whose salvation our fathers in the Ministry labored in the Eastern States. It will require all the grace and wisdom I can possibly command to bring back these old saints and their children to the old home of their fathers.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from October 1st to November 1st, 1868:—

VERMONT.

<i>Arlington</i> —St. James'.....	\$44 16	
<i>Brattleboro'</i> —St. Michael's.....	20 00	
<i>Enosburgh</i> —Christ Church.....	2 16	
<i>Guilford</i> —Christ S. S., for Montana.....	10 00	76 32

MASSACHUSETTS.

Taunton—J. S. M., for P. C. M., \$2; Bp. Clarkson, \$1; Bp. Tuttle, \$1 4 00 4 00

RHODE ISLAND.

<i>Providence</i> —A disabled clergyman.....	3	57	
<i>Newport</i> —A friend.....	10	00	
“ “	3	00	
<i>Warren</i> —Mrs. G. W. H.....	2	00	18 57

CONNECTICUT.

Brooklyn—Trinity.....	23 00	
Branford—"E. G.".....	5 00	
Danbury—St. James'.....	34 25	
Guilford—Christ Church.....	15 00	
Hartford—N. M. W.....	10 00	
"Christ Church, (of which for		
Rev. L. W. Gibson, \$50;		
for Rev. M. May, Iowa,		
\$50).....	100 00	
Kebron—St. Peter's.....	7 81	
Lime Rock—H. H. B.....	10 00	
Middletown—E. C. G.....	5 00	
New Milford—St. John's (for Bp. Clark-		
son, \$20; for Bp. Tuttle,		
\$20).....	40 00	
Norwalk—St. Paul's, for Bp. Quintard, 170		
New Haven—Trinity, for Dr. Breck.....	75 00	
Norwich—M.....	5 00	
Portland—From a Captain and three		
Young Soldiers.....	2 00	
Woodbury—St. Paul's.....	10 00	512 06

NEW YORK (SOUTHERN).

<i>Beechwood</i> —St. Mary's.....	30	25
<i>Croton</i> —G. J. B.	50	00
<i>Clifton</i> —St. John's.....	242	93
<i>Cornwall</i> —Holy Innocents'.....	10	00
<i>Glenham</i> —St. John's S. E.	3	90
<i>Marlboro'</i> —Christ Church.....	10	94
<i>New York</i> —Annunciation, special col., " Calvary, Opening Services,	158	41
" Calvary, special col.....	399	11
" Christ ".....	170	25
" Grace Chapel ".....	13	45
" Incarnation ".....	47	37
" Resurrection ".....	4	66
" Redeemer ".....	69	8
" Transfiguration, do.....	123	62
" Trinity, Opening Services, " Gen. Conv.....	77	96
" Trinity Chapel, special col., 82 41	82	41
" St. Ann's ".....	119	64
" St. Andrew's (Harlem) do., 70 14	70	14
" St. John Baptist (of which for Bp. Green \$50 10).....	168	14
" St. John Evangelist, sp. col. 105 88	105	88
" St. Luke's (of which for Rev. S. D. Hinman \$52).....	225	50
" St. Peter's (of which for work in New Orleans \$20) 179 28	179	28
" St. Paul's Chapel (of which for Bp. Tuttle \$81 10).....	182	62
" St. Thomas's, special col.....	480	92
" St. Timothy's ".....	36	66
" Zion, a Lady.....	10	00
" A friend (for Bp. Young, \$5; for Rev. W. K. Douglass, \$5).....	10	00

New York—	Mrs. A. B.....	10 00	
"	R. Hyslop.....	1 00	
"	Col. at Missionary Meeting at the Academy of Music, one-third.....	556 94	
"	Friends, (of which for Bp. Young \$1).....	32 00	
"	Prot. Epis. Jewish Mission	1 00	
"	I. S.....	3 00	
"	M. A. H.....	50 00	
"	E., for Rev. E. P. Gray.....	75 00	
Sing Sing—	St. Paul's S. S.....	4 25	
South Yonkers—	Mediator.....	27 00	
Tompkinsville—	St. Paul's, add'l.....	247 50	4,101 21

NEW YORK (LONG ISLAND DIOCESE).

<i>Brooklyn</i> —Emanuel, a communicant	50	00
Grace, special col. (of which for Bp. Tuttle \$76 49; for Bp. Young \$12).....	152	36
" Redeemer, special col.....	50	00
" St. John's.....	26	92
" St. Peter's (of which for Bp. Tuttle, \$2 50; for the South, \$2 50).....	150	96
" St. Paul's, a member.....	5	00
<i>College Point</i> —St. Paul's S. S.....	1	00
<i>Flushing</i> —St. George's, Bishop's class, for P. C. M.....	15	00
<i>Islip</i> —St. Mark's.....	2	50
<i>Little Neck</i> —Zion, a communicant.....	50	
" " J. A. King.....	25	00
<i>Oyster Bay</i> —Christ, for Mrs. Albert....	25	00
<i>Sayville</i> —St. John's.....	5	00
<i>Williamsburgh</i> —Christ (of which for Rev. W. K. Douglas, \$20).....	67	57
" Grace.....	8	50
		585 31

NEW YORK (NORTHERN DIOCESE).

<i>Hoosick Falls</i> —St. Mark's.....	6	66	
<i>Oakfield</i> —No. 3,800.....	50		
<i>Johnstown</i> —St. John's.....	7	00	
<i>Rensselaerville</i> —Trinity.....	12	00	
<i>West Burlington</i> —Christ, for Montana,	10	15	36 31

WESTERN NEW YORK (BUFFALO DIOCESE).

<i>Buffalo</i> —J. M. Smith.....	8	50	
“ B. F. Smith.....	10	00	
<i>Geneva</i> —A friend for Bp. Tuttle, \$5; for			
“ Mrs. Albert, \$5.....	10	00	
“ Members of the Hygenic Inst.,	13	90	
“ Nancy Ross.....	2	00	
A Friend	500	00	544 40

NEW JERSEY.

<i>Baton-town</i> —S. James's Memorial.....	7	79
<i>Jersey City</i> —Grace, special collection...	84	58
" St. Matthew's, special col...	10	60
<i>Morristown</i> —St. Peter's, add'l.....	9	00
<i>New Brunswick</i> —Christ.....	51	59
<i>Newark</i> —Grace, special col.....	25	78
<i>Orange</i> —Grace (of which from S. S. \$10)	164	84
" Arthur's birthday.....	1	00
<i>Princeton</i> —S. S. B.....	5	00
<i>Woodbridge</i> —Trinity.....	17	50
<i>Woodside</i> —St. John's.....	5	00
		382 68

PENNSYLVANIA.

<i>Carlisle</i> —St. John's, a few ladies, for	
Bp. Whipple.....	19 05
<i>Chester Co.</i> —A few stray pennies picked	
up around the house.....	1 00
<i>Chestnut Hill</i> —St. Paul's, Women's	
Guild.....	212 55
<i>Germanatown</i> —St. Luke's, for Bp. Lay...	10 00
" Calvary, add'l.....	86 77

Mansfield—S. E. M.....	12	50	
Milesgrove—Hall children.....	1	50	
Philadelphia—A friend who was at the Academy of Music.....	20	00	
“ J. C. Booth and children.....	10	75	
“ Divinity School, “C.M.P.”.....	10	00	
West Marlboro’—St. James’s.....	57		
Williamsport—Trinity.....	29	38	
York—Sulphur Springs, Cook children.....	50		414 57

PITTSBURGH.

Erie—St. Paul’s.....	5	00	5 00
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MARYLAND.

Easton—Elizabeth G. & W. G. Dawson.....	50		
Baltimore—Grace, a few parishioners, for Bp. Whipple.....	155	00	
“ St. Barnabas.....	20	00	
Petersville—Rev. J. Trapnell.....	5	00	180 50

MISSOURI.

Kansas City—St. Luke’s.....	28	10	
Kirkwood—Grace, Hough children.....	0	70	28 80

KENTUCKY.

Louisville—Christ, a member (of which for Bp. Lay, \$10; for Bp. Tuttle, \$10).....	80	00	30 00
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TENNESSEE.

Summerville—In memory of our darling Lillie.....	5	00	5 00
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OHIO.

Cleveland—St. Paul’s, five cent col.....	17	00	
Cincinnati—Christ S. S.....	75	00	
“ A friend, for Bp. Tuttle.....	10	00	
Zanesville—Anon.....	5	00	107 00

MICHIGAN.

Jackson—A friend, in payment of pledge given at Academy of Music.....	1,000	00	
Marquette—St. Paul’s.....	20	00	
Pontiac—Zion.....	20	00	1,040 00

ILLINOIS.

Chicago—J. S.....	10	00	10 00
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WISCONSIN.

Ripon—Family Missionary box.....	3	60	
Waukesha—Miss.....	1	00	
Milwaukee—St. Paul’s.....	53	67	58 27

MONTANA.

Virginia City—St. Paul’s.....	7	89	7 89
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CALIFORNIA.

San Mateo—Advent.....	30	50	
Sacramento—J. D. and H. H. H.....	10	00	
“ Grace, a few communicants.....	20	00	60 50

MISCELLANEOUS.

Young Christian Soldier.....	98	73	
Two communicants, for Church Home at Early Grove, Mississippi.....	2	00	
Account Loan.....	800	59	
Anon.....	5	00	
Sales of “Pioneer Church”.....	33	75	440 07

LEGACY.

Estate of Mary E. Wood.....	8	00	8 00
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YOUNG SOLDIERS’ DEPT.


Receipts for October.....			109 31
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Total.....8,765 97

Total for the month, \$8,765 97, of which there has been received \$773 39 for special objects not under control of the Committee.

SPECIAL NOTICE.—A FREE LIST NO LONGER.

THE Publishers of THE SPIRIT OF MISSIONS have determined to have hereafter no *free list*. It will be furnished to our Bishops and other Clergy at one dollar per annum, and to others at one dollar and fifty cents per annum, payable in all cases in advance. Six copies will be sent to one address for seven dollars and a half.

 Subscribers desiring to *discontinue* are particularly requested to send a *written notice* to that effect, addressed to the *office of publication*, before the subscription expires.

PHOTOGRAPHS.

PHOTOGRAPHS of Bishops McCoskry, Clarkson, J. P. B. Wilmer, Lay, Cummins, Gregg, Young, Robertson, Randall, Clark, Talbot, Green, Kerfoot, Quintard, Armitage, Vail, Tuttle, Morris, Beckwith, Elliott, Neely and Hopkins, can be obtained by addressing C. L. Twing, 17 Bible House. These photographs were taken by Rockwood. Price, 25 cents each.

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

DECEMBER, 1868.

EDITORIAL.

TRIENNIAL MEETING OF THE BOARD OF MISSIONS.

THE sessions of the Board of Missions, which convened nightly during the recent meeting of the General Convention, have been brought to a close. Thirty-three years have passed away since the Board, as at present organized, came into being, and during all that time it is safe to say that no meeting of that body has ever excelled the last in the systematic arrangement of its business and thoroughness of attention to the various departments to which the doings and discussions of the Board were directed.

Another remarkable feature by which the recent sessions were distinguished was the very large number of the public missionary services simultaneously held in and around New York. To have the minds and hearts of thirty different congregations, on each of two consecutive Sunday evenings in this city and its neighborhood, directed to the one great subject of Missions, was something pleasant to think of.

We say nothing here of the great missionary meeting at the Academy of Music on the first Tuesday evening of the sessions of the Board. We say nothing of its stirring appeals—its sea of sacred song—its crowded thousands of deeply interested people. Another hand will write of that—a hand which guided its management to the successful result which crowned it.

Another feature which made the recent meeting of the Board remarkable was the coming together again of its scattered members from all parts of our widely extended country—sundered for a time by a sad necessity—brought to-

gether again and engaging all with heart and soul in fraternal counsel respecting the interests of Christ's blessed kingdom.

The large congregations which night after night attended the business meetings of the Board was another striking feature, and furnished one of the most encouraging and hopeful signs of the times in regard to the Missionary work of the Church. There was an eagerness of attention and a responsive sympathy toward every step which indicated progress in that work. Would that the same spirit might be made to glow in the heart of every Rector and every particular member of the Church of Christ; for then there would never recur again that sad feature which distinguished this meeting of the Board, which, while it had before it a display of the most wonderful opportunities, had to tell that it was cramped and fettered and overlaid with debt, because the members of our favored Church had withheld their offerings from the work of Christ.

Sad, sad indeed was the story in our own department of this great work. Last year the Board said by resolution that one hundred and twenty thousand dollars ought to be given by the Church to Foreign Missions. The Church gave only little more than half that amount, and instead of an increase over the previous year, fell short of it in the sum of seventeen thousand dollars. This falling off, combined with other causes, has brought upon the Foreign Committee the most serious embarrassment. The Board has devolved upon the same Committee the responsible charge, oversight and conduct of this work for another three years. They have accepted the charge. Will the Church enable them to do the work by furnishing the means wherewith, under the guidance and blessing of its Divine Head, the Church is to fulfill its bounden duty in this regard?

Notwithstanding the sad truth that there was a falling off last year to the amount of seventeen thousand dollars, notwithstanding the mortifying fact that the aggregate receipts were only sixty-four thousand dollars, *the Committee do believe that the Church will now take up this work with such zeal and interest as shall soon make us forget the sadness and distress of the present hour.* They do not believe that the Church is prepared to turn its back upon the Divine behest, and to count of no binding force the solemn injunction of the Master, "*Go ye into all the world and preach the Gospel to every creature.*"

The Committee have acted upon this conviction, and at their first stated meeting held since their reappointment, when the question came up respecting their appropriations for the next year, commencing with January, which question had instantly to be answered, voted (including the repayment of the

balance due to their Treasurer,) the sum of \$90,000. It was the smallest amount that would answer to pay up existing deficiencies and support the work upon its present limited scale.

The Committee cannot consent to curtail the work in this department; they cannot consent to a recall of any Missionary, to the closing of any school; they will take no step backward unless the Church absolutely forces them to do it. The call of the Master is to a course "right onward;" they will do their best to meet the call; if the Church say "No," the dishonor shall be theirs who stay their hands and refuse to give.



DOINGS OF THE BOARD OF MISSIONS.

THE Meeting of the Board of Missions, recently held in this city, was largely attended by Bishops, Presbyters and Laymen, and its proceedings were marked by unusual interest.

The General Convention being in session during the day, the meetings of the Board of Missions were held only in the evening. The first few evenings were occupied in reading reports, and the discussion of topics connected with Missions among the Indians. These discussions were exceedingly interesting, and the interest was shared in by large and attentive audiences. There will be found in the pages of this number a brief digest of the annual report of the Foreign Committee, and the same also of the reports of Bishop Payne and Bishop Williams.

These reports after being read were referred to a Special Committee of nine, consisting of the following persons: Rt. Rev. Bishops Bedell, Stevens and Coxé; Rev. Drs. J. L. Clark, B. H. Paddock and Peterkin, and Messrs William Welsh, Amos Lawrence and Robert H. Ives.

When the proper time arrived this Committee made their report.

They had divided their work into three parts. Bishop Bedell as Chairman of the whole Committee, made a report, and as Chairman of a sub-committee reported in reference to the African Mission. This Mission was earnestly commended to the Church, in its past history and in its present great opportunities. Attention was called to the Orphan Asylum, as the only institution of the kind in that country teaching practical Christianity by its works of mercy. The Hoffman Training-school was particularly commended to all who desire the evangelization of Africa as a source of great good, and an indispensable necessity in training up a native ministry. It was a source of deep regret that,

while the work itself was prosperous, the means for sustaining it had been so inadequate.

Rt. Rev. Bishop Stevens made a report, as Chairman of a sub-committee, upon the Mission to China and Japan. It urged upon the attentive and prayerful interest of the Church the wonderful opening for the spread of the Gospel in that immense empire, containing four hundred millions of heathen people, and pointed to Providential indications which seemed to lay a large share of the responsibility for their conversion upon us. It earnestly recommended that additional Missionaries be sent to China as soon as practicable. It was an earnest and eloquent report, and did full justice to the subject under consideration.

Rt. Rev. Bishop Coxe made a report, as Chairman of a sub-committee, in reference to the Mission in Greece. He congratulated the Board upon being favored with the presence of the venerable Missionaries, Dr. and Mrs. Hill, and paid an eloquent and glowing tribute to them on account of their long and faithful services, and made an earnest and moving appeal for means with which to relieve their present pecuniary embarrassment and enable them to return, strengthened and cheered, to their work. It was recommended that Dr. Hill be requested to remain in this country a few months longer for the purpose of collecting funds for his Mission. This resolution was adopted by the Board.

This Committee reported unfavorably in reference to the request of the Foreign Committee for the appointment of a Missionary Bishop at large. This part of the report was referred back to the Special Committee for reconsideration. In the second report upon the same subject, it was referred by the Committee to the consideration of the Board. The proposition was then discussed by Rev. Drs. Howe, A. H. Vinton, Francis Vinton, and others.

After this discussion, the proposition was, on motion, indefinitely postponed.

FINANCES.

Among the most important reports of the Special Committees was that of the Committee on Finance. This was presented by the Hon. C. C. Trobridge, of Detroit, and was able, practical and to the point.* It was recommended in this report, to request the Bishops to issue a Pastoral letter upon the subject. It is the great practical subject, and underlies the whole Missionary work of the Church.

The means have not been provided by the Church, during the year just past, for accomplishing that Missionary work which Divine Providence has plainly

* This report will appear in full in the SPIRIT OF MISSIONS.

opened and placed directly before her. And this work, both at home and abroad, is crippled and embarrassed for the lack of these means. It is earnestly to be hoped that a change for the better is already inaugurated, and a new impulse is given to the Church in reference to her great and growing Missionary work, which shall be fruitful of larger results for the coming year.

We commend this most serious subject to the earnest prayers of all who love the Lord Jesus Christ, and desire the advancement of His Kingdom on the earth. There is need of more prayer for the conversion of the world. When the one hundred and fifty thousand communicants of our Church shall carry this matter to God in earnest, upon their knees, it will no longer be written that the Missionary work languishes because of means withheld.

The Foreign work must not be neglected because of "so much to do at home." Our faithful Missionaries in heathen lands must not be forgotten because out of sight. As was justly remarked in the Board of Missions by the Bishop of Pittsburgh, "We cannot expect a blessing on our work at home, unless we look well also to the work abroad."

The claims and needs of the heathen in other lands, who are now as our own forefathers once were, must not be unheeded because of those at our own door. There is abundant means in this Church for all that God ever calls upon us to do. May He so incline the hearts of His people to liberal offerings, that this work shall no longer languish for the want of the necessary means to sustain it.

A resolution was passed by the Board of Missions, recommending the formation of auxiliary societies in connection with the Foreign work. Cannot an auxiliary society for Foreign Missions be formed in every city in the land, and, better still, in every parish?

All who attended these meetings of the Board, agree that they were among the most interesting ever held, and all are hopeful of good results therefrom.



ABSTRACT OF THE THIRTY-THIRD ANNUAL REPORT OF THE FOREIGN COMMITTEE.

THE Missionaries generally having, through the favor of God, enjoyed good health, the past year has been one of unusual energy and activity on their part and the Divine blessing has signally attended their labors. *Their* trials have been those which grow out of success and prosperity, rather than adversity and disaster.

The great and special trial of the Committee has been the lack of means

with which to meet the demands that have crowded with such great urgency upon them. The general receipts have fallen so far short of what the Committee had reason to expect, that the embarrassment arising therefrom is such as to fill them with distress and anxiety for the future.

The balance in the hands of the Treasurer October 1st, 1867, was \$1010.29; received during the year \$63,369.40; total \$64,379.69. The expenditures for the same period were \$79,629.71. *Balance due the Treasurer, October 1st, 1868, \$15,550.02.*

AFRICA.

The work at the various Mission stations is then reviewed. The Rev. Mr. Auer's testimony to the change which has been wrought at Cavalla, the central station of our African mission, is given. When Bishop Payne first went there it was a wild "bush" country; now it looks like a garden. Then there were over twenty devil priests in the town; now there is but one, and he but little respected, and instead of heathen orgies, the voice of prayer and of praise is heard in every corner, morning and evening.

The importance of the work in which Mr. Auer is engaged at the "Hoffman Institute" is alluded to and a liberal sustaining of it is urged. Mr. Auer has also inaugurated a system of street schools with good success, and made arrangements for the erection of additional cheap buildings at Fishtown and half Grahway, to serve the double purpose of Church and school.

The Committee state that the special contributions in this country for the support of the Orphan Asylum at Cape Palmas have so greatly diminished, that they have been compelled seriously to consider the question of changing it into a school, or closing it altogether.

For particulars concerning the other stations we must refer our readers to the report itself. The Committee state that some of the encouraging features connected with the work are the additions which are being made to the ranks of the colonial and native ministry, and the wide door of influence for good which Divine Providence seems to be opening through our Missions in Liberia upon the interior tribes, which are largely under the influence of Mohammedanism.

CHINA.

Bishop Williams' activity, the extensive missionary tours he has performed, and the ordination and confirmation services he has held, are referred to; also the reopening of the Boys' Boarding-school, and the opening of a dispensary—at which latter institution an average of two hundred persons mostly women,

daily have received medical aid, and had the truths of the Gospel made known to them by Mr. and Mrs. Thomson and the Bible women.

The various labors of Mr. and Mrs. Thomson, and Mr. and Mrs. Nelson, with their native assistants, have been greatly blessed at Shanghai; as seen in the number confirmed and added to the communion.

"The Rev. Mr. Schereschewsky is still principally engaged in translating the Scriptures into the Mandarin; but he and Mr. Höhing having found a heathen temple for sale at Pekin, purchased it for the nominal sum of 500 taels, or less than \$1000, and have changed it into a Christian church, for the celebration of Divine service and the preaching of the Gospel of Jesus Christ. At the request of Bishop Williams, this action was approved by the Foreign Committee, and they have assumed the payment of the cost of the building.

The return of Bishop Williams and Mr. and Mrs. Nelson, and the addition of Miss Fay and Miss Waring to the China Mission, made it necessary that the annual appropriation should be enlarged. The Committee ventured, upon the faith of being sustained by the Church, to increase the appropriation \$5000, making it \$15,000 instead of \$10,000. The returns from the Mission show that this amount falls short \$3,100 of meeting the current expenses for the year. With the treasury \$15,000 overdrawn, the Committee are at a loss to know where to look for the means with which to meet this deficiency, added to others; and they are at still greater loss to know, in view of the facts that have been stated, how and where to effect a retrenchment of the work in this important and most interesting field."

JAPAN.

"So deeply is Bishop Williams impressed with the importance of continuing the Missionary work in Japan, which our Church was the first to begin there, that he has thought it best to make that his place of residence for the present, instead of China, with the hope that Missionaries may be sent to join him as soon as possible. He is fully acquainted with the Japanese language, and has many friends and acquaintances there, and can thus enter at once upon a career of influence for good, and at the same time be so accessible to China by steamer as not to hinder the discharge of his Episcopal duties in that portion of his jurisdiction."

GREECE.

"After very many years of absence from their native land, the venerable Missionaries, Dr. and Mrs. Hill, are now here, and the opportunity is given of hear-

ing from their own lips of the condition and prospects of the work to which their labors and cares have for a lifetime been devoted.

"Dr. Hill arrived in New York in March last, after an absence of twenty-seven years since his last visit; and Mrs. Hill reached here on the 27th of July, after thirty-two year's absence.

"Through all the long period of thirty-eight years, since the first establishment of the Mission, the Committee have borne uniform testimony to the excellence of the work, confident in the hope that, under the Divine blessing, the patient and constant instruction in the Gospel of Christ of the hundreds of girls of Greece, who have year by year been committed to the care of Dr. and Mrs. Hill, would in due time be fruitful in the happiest results to the Church and nation of Greece."

HAITI.

"The Rev. Mr. Holly, at Port au Prince, thus writes, under date of September 7th:—'Our civil war seems to approach its end. The revolution has been discomfited on every side, and the government seems to be assured of a complete and speedy triumph.'

"The Memorial Church to Bishop Burgess and the rectory have been erected, and are so nearly completed as to have been occupied since the middle of June.

"The Rev. Mr. Bauduy, at Cape Haitien, has held Missionary services three times a week at the Military and Seamen's Hospital with encouraging success, in addition to his regular services in the Mission House. The Rev. Mr. Alexandre is prosecuting his labors at Cabaret Quatre, in connection with which he gives occasional services to a church recently organized in L'ause-a-veau, where regular services are kept up by Mr. Salomon, a lay-reader. A church has also been organized in Cayes, and is in charge of Mr. Simon, a candidate for Orders."

GENERAL STATISTICS OF THE FOREIGN FIELD.

"Stations, 28. Missionaries Foreign, 17; native, 14; assistants, 42. Teachers and catechists 35. Candidates for orders, 10. Day scholars, 1300; Sunday scholars, 900. Baptisms during the year, 97. Confirmed, 117. Communicants, 628."

CONCLUDING OBSERVATIONS.

"Our Foreign Missions doubtless suffer a comparative disadvantage from the urgent demands upon the Church for Missionary work in our own great and growing country; but no demands for home work can furnish a just excuse

for neglect of the heathen, for whom Christ died, and to whom God has put it into the hearts of devoted men and women to proclaim the Gospel of His dear Son. 'This ought ye to have done, and not to leave the other undone.'

"God has given abundant means to this Church, if it were rightly consecrated, to carry on all her great Missionary operations in such a manner as would be worthy of herself and an honor to Christ.

"This is no day for retrogression in Missionary work. On the contrary, in its startling events and stupendous opportunities, it calls for enlarged endeavors and increased activities for the spread of the Gospel among all nations, until the kingdoms of this world shall "become the kingdoms of our Lord and of His Christ."

ABSTRACT OF BISHOP PAYNE'S REPORT.

ST. MARK'S CHURCH, CAPE PALMAS.

Rev. S. D. Ferguson, ordained priest at Monrovia, was formally placed in charge of St. Mark's Church on Easter day. This church, organized by me with eight members in 1847, presents, according to the report of the Rev. S. D. Ferguson, the following statistics: Sabbath-school scholars, 200; parish-school scholars, 70; baptisms not reported; confirmations past year (Liberian, 8; native, 8), 16; communicants, 100; contributions annually, about \$200. The Sabbath-school has lately contributed \$100 towards purchasing an organ for the Church.

On Mr. Ferguson's assuming the care of St. Mark's Church, Mr. Joseph Elliott was transferred from Rocktown to take charge of the High-school at Mount Vaughan.

A weekly service and sermon are given in the chapel at Mount Vaughan by Rev. Mr. Ferguson; the attendance is generally good. A Sunday-school is also held here, but the scholars have been included in those of St. Mark's Church.

Under the present arrangement, the children at the Orphan Asylum are doing remarkably well. At the last examination, in December, there were present: Beneficiaries, 9; private boarders, 2; day scholars, 5; total, 16.

It is to be regretted that the beneficiaries of this, the *only institution of the kind in Liberia* where there are so many orphans claiming sympathy and care, should be limited to this paltry number. Surely a Church and people doing so much for this class in the United States, might accomplish something more worthy for their kinsmen in Liberia.

HOFFMAN STATION AND ST. JAMES' CHURCH.

I have made three visits to this station since my return. Though not so flourishing as under its extraordinary founder, it has done as well as could be expected, with the efficient supervision of its native Superintendent, Rev. S. W. Seton. Several cases of moral delinquency have been faithfully reported by the vigilant minister, but the conduct of communicants has been generally satisfactory.

Mr. Seton holds morning and evening worship for Christian villagers and scholars. On Sunday morning regular services in the Grebo language are held in St. James' Church, and Mr. Seton also superintends the Sabbath-school in the afternoon. Few heathens from the surrounding towns attend St. James' Church; but the people assemble to hear preaching, as the minister visits them regularly in their villages.

Native pastor, Rev. S. W. Seton; native teacher, Mr. A. Potter. Sunday-school scholars, including those from native town, 100; families in Christian village, 13; baptized persons, adult and infant, at the station, 123; beneficiaries, 15; day scholars, 21; total, 36; confirmed at St. Mark's, 8; communicants, 73.

CAVALLA.

On our return to Cavalla, after nineteen months' absence, the whole population, men, women and children, with singing and dancing, and every demonstration of joy, turned out to welcome and escort us home. At the gate of the Mission premises we were met by about fifty scholars, male and female, with the Christian villagers; and then in our home, brilliantly illuminated, we were received by Miss Scott, who appeared as well herself, and to have kept everything in as good order as when we left. Apart from the difficulties among the poor natives, never did Missionaries or Ministers receive a more gratifying welcome to their scene of labor.

It was gratifying too to learn that under the vigilant care of the Rev. C. F. Jones, Miss Scott and Mrs. Gillett, native Christians had been kept together, and the schools conducted with perfect regularity, while the people, in circumstances which might have invited an opposite course, had most sacredly protected all property and persons connected with the Mission.

The services at Cavalla have been steadily maintained since my arrival by the Rev. C. F. Jones and myself, assisted since his arrival in February by the Rev. J. G. Auer. They are held four times on Sunday, including Sunday-school, and on Wednesday in the Church of the Epiphany, in the girls' large

school-house, and in the six villages connected with Cavalla. One of the Wednesday evening services here, as I think it should be everywhere, is made a missionary service; and on the following day, or soon after, a subscription book is sent around to get the contributions of each one for the month.

A Female Sewing Society is also regularly maintained, which, with the Missionary contributions above referred to, amount to nearly twenty dollars a month. The wife of the Missionary has a weekly meeting with Christian females for prayer and religious instruction, and a monthly meeting, with the same parties banded together, to make religious visits to the heathen women in the villages. Rev. Mr. Jones holds a service every Sabbath afternoon especially for adult converts from heathenism.

On the Sunday after Easter we had the pleasure of admitting to the order of Deacons, in the Church of the Epiphany, a native candidate, Mr. Edward Neufville, of Bohlen station.

The schools, boys' and girls', maintain their numbers and efficiency.

The residence of the Rev. J. G. Auer at Cavalla, in charge of the Hoffman training-school, has invigorated our male and female schools, and it is hoped is the inauguration of a higher and more vigorous life in the ranks of our teachers, catechists and ministers.

The statistics of Cavalla and out stations having a pastoral connection with it, are as follows:—Christian families, 14; baptized Christians, adults and children, 62; members of training-school (not included below), 11; boarding scholars, boys, 20; girls, 25; total, 45; Christian day scholars, 12; in Sunday and Vernacular schools, irregular, 150; Baptisms, infant, 8; adult, 8; total 16; communicants added, 8; suspended, 3; present number, 74; attendants on preaching in Church of Epiphany and out stations, about 500; missionary contributions and proceeds of sewing society, eight months, \$160.

TRINITY CHURCH, MONROVIA.

Rev. Mr. Gibson, besides his duties in connection with Trinity Church, preaches to the Kroomen on the outskirts of Monrovia, and proposes to send a catechist to a large town of recaptives, some five miles off. Statistics of Trinity Church: Families connected with Trinity Church, 23; congregation, 106; Sunday-school scholars, 100; baptisms, adults, 2; infant, 3; total, 5; confirmed, 11; communicants, 49; burials, 4; marriages, 1. A parish-school is connected with Trinity Church. Teachers, Mrs. Evans and Miss Johnson. Scholars not reported, but supposed about 50. Mr. Gibson desires to elevate

this parish-school to something of a higher grade, with the view of elevating the general standard of female education in Monrovia. May he be successful.

GRACE CHURCH, CLAY ASHLAND.

Grace Church Clay Ashland, continues under the pastoral care of Rev. A. F. Russell. The morning of Sunday, March 22d, was devoted to a visitation of this church. I preached and confirmed six persons, and admitted to the order of Deacons Mr. William J. Blackledge. Mr. Russell desires to extend two services to Louisiana, on the opposite side of the river. In this he has my hearty concurrence.

ST. PETER'S CHURCH, CALDWELL.

This church is under the charge of the Rev. A. F. Crummell, who also officiates at Virginia and New Georgia. On the occasion of my visitation of St. Peter's Church, I confirmed five persons. The Congo villages, in the rear of Caldwell, have received Mr. Crummell's attention. This class of persons is so large, ignorant, and at the same time desirous of instruction, that I thought proper to appoint Rev. N. Doldren, lately ordained Deacon, as their special Missionary. From a full report lately received from him, it appears that he has entered heartily into the work and is much encouraged in it.

ST. ANDREW'S CHURCH, UPPER BUCHANAN.

On Sunday, March 29th, I preached in the Court House, and confirmed three persons, three candidates being prevented from attending by reason of sickness. On Monday we visited the parish-school, which we found doing very well under Mr. Webber, a West Indian. It has 70 scholars; Sunday-school teachers in two schools, 10; scholars, 136. Communicants in the parish, 30; candidate for orders, 1. Rev. Mr. Wilcox, the Rector, is building a comfortable house for himself, and collecting materials for a permanent brick church building, so much needed. He has a wide and interesting field of labor. May he have grace adequately to cultivate it.

We have not space to refer to the Bishop's statement concerning the fourteen other stations, within his Missionary jurisdiction, and can only present the following :—

STATISTICAL SUMMARY OF THE WHOLE MISSION.

Day-scholars—Liberian, 286; native, 253; total, 539. Beneficiaries—Liberian, 23; native, 112; total, 135. Sunday-school scholars—Liberian, 546; native, about 250; total, 796. Baptisms (returns imperfect)—adults, 14;

infants, 36 ; total, 50. Confirmations Liberian, 42 ; native, 22 ; total, 64. Communicants Liberian, 267 ; native, 187 ; total, 454. Missionaries,—foreign (inc. Bishop), 2 ; laymen, 1 ; Missionaries, foreign female, 5 ; total, 8. Ministers Liberian, 7 ; native, 3 ; total 10. Candidates for Orders—Liberian, 5 ; native, 1 ; total, 6. Teachers and Catechists—Liberian, 5 ; native, 16 ; total, 25. Church buildings, 9 ; commodious school-houses, 5 ; total, 14. Comfortable Mission dwellings, 5. Stations—Liberian, 9 ; native, 13 ; total, 22. Places occupied—Liberian counties, 4. Places occupied by native tribes, 4. Aggregate population—Liberian and Native, 200,000.

CONCLUSION.

At *twenty-two points*, extending over three hundred miles of this lately savage coast, have beacon lights been kindled, which are now held up chiefly by instruments raised up in the field. Nor only so. Schools have been established, churches built, congregations gathered, and the country thrown open wide to the ambassadors of Christ!

Surely, the cause of discouragement is not in the Mission field nor in the Mission work! Doubtless, there is occasion for a temporary diversion of interest from the foreign field in the pressing claims to that at home. Yet, may the Head of the Church never allow her to forget that it is *His plan and constant purpose* to “set justice and judgment in *all the earth* ;” that in carrying out this purpose “He will never fail nor be discouraged ;” *He never ceases to work*. And, while the greater portion of the earth *remains heathen*, a large share of the prayer, contributions and efforts of the Church, *which lives His life*, must be directed to this *largest, most destitute portion of the one great field*.



ABSTRACT OF BISHOP WILLIAMS' REPORT.

THE China Mission still feels the sad effects of the depression from which it has of late years suffered, caused by deaths and the withdrawal of its Missionaries, the disbandment of the boarding-schools, and other retrenchments consequent on the low state of funds and scarcity of Missionaries. It is, however, a great pleasure, as well as but justice, to state that the Rev. Mr. Thomson, who alone for several years bore the weight and burden of the Mission in Shanghai, has, with the assistance of our faithful native Presbyterian, the Rev. Mr. Wong, maintained a large number of public services, superintended the day-schools, and done well much work in other departments of labor.

SHANGHAI.

The most of Mr. Nelson's time is occupied with his ministrations to the foreign residents, who seem highly to appreciate his efforts in their behalf. In addition to two full English services on Sunday, and much pastoral work, he renders valuable assistance in the Mission by preaching in Chinese twice during the week, besides giving instruction to the candidates for orders and native catechist. Under his pastoral care, the foreign congregation has largely increased.

Mr. Thomson is still abundant in labors. He preaches three times on Sunday, and seven times in the week; instructs the candidates for orders and catechist, and attends to a multiplicity of business matters connected with the Mission.

Mr. Wong has charge of Christ Church, in the city, where he labors faithfully in the word and doctrine.

A boarding-school seems almost a necessity at each central station, for to this we must look principally for the training of those who shall become heralds of the cross, catechists and school-teachers. Feeling the great importance of establishing such a school, and having in the Mission one of such large experience as our long-trying, devoted Missionary, Miss Fay, to take charge of it, an effort was made at the beginning of the year to commence one, though no provision has been made by the Committee to meet the expense. Happily, Mr. Nelson had a fund, most of which had been given by a large-hearted Churchman of his congregation, which he kindly appropriated to this object. Miss Fay entered heartily into the work, and offered a sum of money which had been sent by friends in England for her school. This school was started, but for want of sufficient funds only twelve boys could be received, though there should be at least twenty. The additional expense would only be a little more than the cost of their food and clothing. The school is earnestly commended to the sympathies of the friends of the Mission, and it is hoped that some may be sufficiently interested in this new undertaking to contribute, specially, enough to enable Miss Fay to receive eight more boys.

The dispensary in connection with our Mission, commenced last year by Mr. Thomson, is worthy of special notice. It has been supported entirely by funds collected from foreigners and Chinese; the Chinese contributing one-half, of which the Tautai of Shanghai gave one hundred dollars. The attendance is very large; the women alone number more than two hundred each day that it is opened. This is an important move in the right direction, as it gives access

to the women, whom we have failed to reach heretofore as freely as could be wished. While waiting, they are addressed by Mr. Thomson or the catechist, and are also instructed by Mrs. Thomson, and two female Bible-readers under her direction. Dr. McGowan has hitherto kindly given his medical services free of charge, but will be unable to do so in future, and Mr. Thomson is in a great difficulty. He is naturally unwilling to throw away such an excellent opportunity of doing good, and yet knows not where he shall obtain the necessary funds to pay a physician for attendance.

KONG-WAN.

We have earnestly wished that some new effort should be made to preach the Gospel in the towns near Shanghai, and after careful examination of different places, it has been determined to commence a station at Kong-wan, a town of thirty thousand inhabitants, four miles distant from us. A house has already been taken, and a catechist with an assistant has been sent to occupy the station, and visit regularly in the immediate neighborhood. Mr. Nelson and Mr. Thomson will also go down weekly, and with their help and supervision it is hoped that much good will result.

PEKING.

Our Missionary in Peking, Mr. Schereschewsky, is still engaged with the translation of the Bible into the Mandarin. This work, he thinks, will occupy most of his time for the next three years. He has lately purchased a chapel, and will in future hold regular services there twice on Sunday and once during the week.

There is a question arising in connection with this Mission which is worthy of consideration. Missionaries of the Church of England and of our own Church, will in the north of China labor in the same and adjoining Provinces, and sometimes, as in Peking, in the same city; and it seems desirable that there should be a Mandarin version of the Prayer Book, which the Missionaries of both churches could use. This has appeared so necessary to the Missionaries here, that Mr. Bendon, of the Church Missionary Society, and Mr. Schereschewsky have jointly made a version of the Book of Common Prayer, in which they have in some cases followed the English, in some the American. Of course, this book is without authority, and it is respectfully asked whether the proper ecclesiastical authorities in America and England can give the necessary authority for the preparation of a Prayer Book which may be used by the Missionaries of both Churches, and if so in what particulars it shall be conformed to the English, and in what to the American Prayer-Book.

WUCHANG.

It is well known that my revered predecessor, the lamented Bishop Boone, was very desirous of forming a new interior station, and this would, of itself, make me wish to carry out the plan. But apart from this, there are so many reasons in its favor, and the call to us is so loud, that it is impossible that we could longer delay in making an effort to preach the Gospel in the "regions beyond." Since my return to China, in January, a good part of my time has been spent in making an exploration of different parts of the field, to see what point would be most suitable for us to establish our Mission.

Kiukiang, Hankow, Wuchang, a part of the Province of Shantoong, and Peking, have been visited, and Wuchang has been selected. This place, in the very heart of the Empire, the capital of the Province, and a great literary centre, with Hankow and Hanyang on the opposite bank of the river, forms almost one city, with population of twelve hundred thousand, and is the most important commercial centre in China. Mr. Hohing, Mr. Yung Kiung Ngan, lately ordained Deacon, and I, am now living in Wuchang, but we need more Missionaries to do with any degree of efficiency the work before us.

OFFICIAL ACTS.

Of official acts I have to report, that on Sunday, March 1st, I confirmed in the Church of our Saviour, Shanghai, thirty-eight Chinese, and on the evening of the same day, at the same place, eight foreigners of Mr. Nelson's congregation.

May 19th, the 5th Sunday after Easter, in Christ Church, I ordained Mr. Yung Kiung Ngan Deacon.

May 17th, I confirmed four Chinese, and May 24th, three foreigners.

STATISTICS OF THE MISSION FROM JUNE 30, 1867, TO JUNE 30, 1868.

Clergy, Bishop, Presbyters (4 foreign, 1 native), 5. Native Deacon, 1; Candidate for Priest's Orders, 1; for Deacon's Orders, 1. Catechists, 2. Teachers, single lady, 1. Native Teachers (male 4, female 2), 6. Female Bible-readers, 2. Baptisms—Adults, 9; infants, 8; total, 18. Confirmations, 42. Ordinations, 1. Communicants—Foreign (Missionaries), 4; Native (attending), 66; (not attending), 28. Catechumens, 7. Schools—Boys' Boarding, 1; scholars, 12; Day-schools (3 male, 2 female), 5; scholars, 130; Native schools in which our Christian books are taught, 2. Communion Alms, \$113.05. Contributions of Native Missionary Society, \$160.45.

FOREIGN CONGREGATION.

Baptisms Adults, 1. infants, 4; total, 5. Marriages, 2. Funerals, 10. Confirmations, 11. Communicants, 19. Contributions to Mission School, 170 taels; to Dispensary, 10ts. (\$240); General, 80ts. (\$105 and \$25, \$130); Communion Alms and other charities, \$392.10; total, \$762.10.

CONCLUSION.

The China Mission, the representation of our Church to one-third of the population of the world, needs more than ever your sympathy, prayers and aid. Never before were such opportunities offered to the Church, and never before was the call to her so loud to enter into this "wide and effectual door," and take possession of the land in the name of her Divine Lord and Master.

Of Japan, I have only the sad, heart-sickening report to make, that our Church has not a single representative there, and that we are doing nothing to establish the Redeemer's Kingdom in that most interesting land. I sincerely trust that the time may be near at hand when some one may be sent out to preach the Gospel of salvation though a crucified Saviour to that most willing, impressible people.

 OUR MISSIONARY CORRESPONDENCE.

AFTER noticing a day's interesting services and overflowing congregations at Cape Palmas, Bishop Payne says: "I could but feel with thankfulness to the Giver of all grace, that could some of our desponding American friends have been present, they would have had even ocular demonstration that our Mission has left a wide-spread and permanent impression within this Missionary jurisdiction." Five persons had been confirmed during the month. Mr. Robert G. Ware died on the 13th of August, on board the steamer in which he had taken passage for Accra, on the Gold Coast. The captain of the steamer, the physician on board, and others, showed the invalid every kindness, but all was unavailing. He was buried at Cape Coast Castle. Mrs. Ware continued the voyage, and was kindly received by the German Missionaries on the Gold Coast. She will, we are sure, have the sympathies and prayers of our readers.

 OFFICIAL NOTICE.

THE REV. H. H. MORRELL has resigned the office of Secretary and General Agent of the Foreign Committee. All letters in reference to the Foreign Missionary work should be addressed to the Rev. S. D. DENISON, D.D., 19 BIBLE HOUSE, New York.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

CAVALLA, *Aug. 10th*, On Sunday morning (9th after Trinity), I preached to a crowded congregation in St. Mark's Church, from Rev. xxi. 23, 24, 26, 27.

Rev. Messrs. Russell, Wilcox, Ferguson and Seton took part in the services. Rev. J. G. Auer kindly played on the melodeon and led in the chants and hymns. Our Liberian brethren begin to develop their natural love for music. Rev. S. D. Ferguson has procured a melodeon for Mount Vaughan. The Sunday-school of St. Mark's Church has contributed one hundred dollars to purchase one for the Church. Rev. J. K. Wilcox has obtained one for Bassa. Trinity Church, Monrovia, is supplied with an organ. At Cavalla we have been using a melodeon in our worship for three years past; and now Mr. Auer is training a class for this and, we trust, higher service. Finally, Rev. A. F. Russell determines to procure a melodeon for Grace Church, Clay Ashland, his wife being as well qualified as perhaps any other Liberian lady to play on it, and to instruct others to do so.

On the afternoon of Sunday I went over to Hoffman Station, and after the Grebo service, read by Rev. S. W. Seton, preached to the congregation of St. James' Church.

I was sorry to be absent from St. Mark's Church in the afternoon, where I was gratified to learn that Rev. A. F. Russell preached a most acceptable Missionary discourse to an overflowing congregation. In the evening Rev. J. K. Wilcox again preached here, and Rev. A. F. Russell followed in an address. I concluded the services. Rev. J. G. Auer held service also in the evening at the Orphan Asylum, for parties unable to attend church.

AN OCULAR DEMONSTRATION OF SUCCESS.

In reviewing this day, I could but feel with thankfulness to the Giver of all grace, that could some of our desponding American friends have been present, they would have had *even ocular demonstration* that our Mission has left a wide spread and permanent impression within the Missionary jurisdiction of Cape Palmas and parts adjacent.

This morning (Monday) Rev. Messrs. Russell and Wilcox went on board the fine steamer "Mandingo," and at twelve o'clock sailed for Monrovia. Rev. Mr. Auer and myself left at half-past one o'clock for Cavalla. Passing Half Grahway, I was pleased to hear a little boy, running after my horse on the seashore, singing a popular Grebo hymn introduced by Mr. Auer.

"Ba hme Jesu ye!

Tetino!"

Let us turn to Jesus!

Now!"

At Grahway I met the catechist, Mr. James Bayard, who had come over from his station, in the rear of the lake, to teach a vernacular-school in the larger town.

Arrived at home, Mrs. Payne reports a full attendance, and interesting services, conducted by Rev. C. F. Jones on last Sunday. The Grebo Litany, she remarked was offered with much spirit, by the Minister and his Native Christian congregation.

CAVALLA *Sunday*, (10th after Trinity), August 16th.—On Wednesday evening, Rev. Mr. Jones preached a very good discourse.

THE CONVOCATION AT CAVALLA.

On Friday, *Convocation* met at this place. The opening sermon was preached by Rev. S. D. Ferguson, from Psalm cxxvi. 5, 6: "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Lord's Supper, as usual, followed, when a number, besides members of Convocation, communicated,

In the evening, at the regular Missionary meeting, there were present with the Bishop, Rev. Messrs. Auer, Jones and Ferguson; also catechists or teachers, Mr. W. H. Kinkle from Tebo, Mr. J. W. Hutchins from Hening Station, Mr. Joseph Elliott of the High-school, Mt. Vaughan, Messrs. Valentine and Morgan of Cavalla. Letters or reports were received and read from S. W. Seton, Messrs. Boyd, Bedell, Minor, Farr and Bayard, expressing regret that, owing to political or other causes, they could not be present. Reports and addresses were made by Rev. Messrs. Auer, Jones and the Bishop; also by Messrs. Elliott and Kinkle. Though, for reasons above referred to there were not so many members of the Convocation present as usual, the Christian villagers and scholars made up a good congregation then and during subsequent services.

On Saturday morning at half-past seven o'clock, Rev C. F. Jones preached a sermon in English, from Acts ii. on the character and office of the Holy Ghost. At the business meeting, at half past ten o'clock, the collection of the first evening was appropriated to the use of Mr. John Farr at Half Grahway, to repair his late losses by fire. Measures were proposed to have the meetings of Convocation twice instead of three times a year. On motion of Rev. J. G. Auer, the plan suggested by him, when formerly with us, to have catechists and teachers spend two or three hours during Convocation in reading, expounding and catechizing on portions of Scripture previously assigned them, was revived. An informal meeting of the standing committee was held, and Mr. R. H. Gibson and Mr. Joseph Elliott recognized as candidates for Deacon's orders.

FIVE PERSONS CONFIRMED.

On Sunday morning at half-past seven o'clock, after Second Lesson, I confirmed in the Church of the Epiphany, five persons—four members of our school, and

one from the heathen population—using the Grebo service. Rev. J. G. Auer gave us a very interesting and animating discourse from the Epistle for the day. At the half-past ten o'clock service, Rev. C. F. Jones read the Grebo service. The Litany, with the hearty responses of our Christian boarding scholars, adds much to the interest of this our native worship. As the Rev. A. F. Russell recently remarked, after attending a similar service in St. James' Church, Hoffman Station: "This is like *planting* the Church in the country." I made a short introductory address from 2 Cor. v. 20, 21: "Now then we are ambassadors for Christ." After which Rev. Messrs. Ferguson and Auer spoke. The heathen congregation present on this occasion was good and attentive. In the afternoon there was "Children's church" when the assembled schools were addressed by the Rev. Messrs. Auer and Ferguson, and Mr. Joseph Elliott.

In the evening, Rev. C. F. Jones read service, and I preached the concluding sermon from the First Morning Lesson, Numbers xxiii. 18-24. In the characters of Balak and Balaam we found the representatives of the enemies of God's people—of the Church in all ages; and in God's control of them, the pledge that no weapon formed against His people shall prosper; that He will overrule even evil for His glory, and His Church shall finally triumph over every opposer—a view most animating to those engaged in the Missionary work in a heathen land.

After 9 p. m., with our visitors, Rev. Mr. Ferguson, Mr. Elliott and Miss Savery, Rev. Mr. Jones, a dozen of our villagers and older scholars, we spent three-quarters of an hour in our parlor singing familiar and favorite hymns.

"Learning thus in faith and love,
Songs of praise to sing above,"

And thus closed the services of the holy day and the Convocation services which, through grace, shall not be in vain in the Lord.

* BAPTISM OF A SLAVE BOY.

CAVALLA, *Sunday (11th after Trinity), August 23d.*—Mr. Jones being too unwell to preach, Mr. Auer took his place on Wednesday evening. On the afternoon of the same day, I baptized, in private, *Ibadio*, slave boy of *deyo K*. The mother of the lad had been a communicant, and had died in the faith many years ago. From her and T., lately baptized, and Miss S., as also in vernacular schools I. had received instruction. Having been found sick by Miss Scott in her visit to *Nyaro*, he was removed, at her suggestion and with the consent of his master to our little hospital. Here he has been taken care of and received into the family of God.

On Thursday afternoon I called to see an old scholar who had been taken away from us by his heathen father. The religious instruction received has never been lost nor its impressions effaced; and now that he is an incurable invalid, his spirit is troubled and he seems disposed to receive the *Gospel*.

This morning, at the early service, Rev. J. G. Auer lectured as usual. At half-past ten I preached to the heathen congregation from Job. xxii. 21:

"Acquaint now thyself with him and be at peace; thereby good shall come unto thee." This evening my subject was Matt. xxiii. 10, 11, the Lord giving me grace and utterance on the glorious theme. Oh, to be as the angels of God, "as the Son of Man;" to stand in God's presence for the service of His "little ones;" to seek, like Him, "that which was lost!"

SICKNESS OF THE BISHOP.

CAVALLA, *August 30th (12th after Trinity).*—The record of the past week is soon made, for it has been one of wearisomeness and painfulness. A complication of bilious symptoms kept me miserable, until Saturday, 11 A. M., when it culminated in a prostrating ague and fever. Immediate resort to the most active remedies, thank God, has so far restored me that I am able to sit up and write this evening.

Notwithstanding my weakness, however, I have spent every morning in my study, receiving all who came, and the afternoon in visiting the sick. Amongst others, I have seen N., the Christian leper, who has passed safely through the ordeal of small-pox, while his mother—his earthly stay—fell a victim. He seems to have been wonderfully sustained by grace, and now to rejoice in the consolations of the Gospel.

After Mr. Jones' sermon on Wednesday evening, I made some remarks. The services of to-day I have had to leave to Rev. Messrs. Auer and Jones. I passed the day pleasantly, chiefly in collecting portions of Scripture on the human sympathy of the Saviour, suggested by the record in the Gospel of the morning, that Jesus "*sighed*." This afternoon I had a pleasant half hour with Gregory on the glorious City, New Jerusalem, fifteen hundred miles high and fifteen hundred square, "to descend from God out of heaven," after the first heaven and the first earth shall have passed away, and there shall be a new heaven and a new earth," for which, according to the faithful word of prophecy, "we look."

"Jerusalem! my happy home,
Oh, how I long for thee!"

DEATH OF MR. WARE.

CAVALLA, *Monday, August 31st.*—To-day a letter was received by Mr. Auer, from a German brother at Accra, announcing the death of Mr. Robert G. Ware, of our Mission.

Mr. Ware had been in a low state of health for several weeks. A change of air being deemed necessary for him, it was determined that he should, with Mrs. Ware, take passage in the steamer of 13th inst. for Accra, on the Gold Coast. Accordingly, furnished, by Mr. Auer's kindness, with letters to the German Missionary residing at Accra, he embarked on the appointed day in the fine steamer "*Calabar*," Capt. Croft. It proved, however, too late to restore prostrated health. He died on board the ship on the evening of the day after his embarkation, and was buried at Cape Coast Castle. We are informed that

Capt. Croft, the physician on board the steamer, and others, showed Mr. Ware every kindness; but all was unavailing. Mrs. Ware continued the voyage to Accra, where she was kindly received by the resident Missionary, and sent back to Akropong, the principal station of the German Mission among the mountains.

MISCELLANEOUS.

MAHMOUD, THE CONQUEROR OF INDIA.

MAHMOUD, the conqueror of India, reached Somnat, a temple of peculiar sanctity in Guzerat. Having overcome all resistance, he entered the temple. Facing the entrance was an idol, five yards high. He instantly ordered it to be destroyed. The Brahmins of the temple threw themselves down before him, and offered him an enormous ransom; but Mahmoud, after a moment's pause, declared he would rather be remembered as the breaker than the seller of idols, and struck the image with his mace. His example was followed; and the image, which was hollow, burst with the blows, poured forth a quantity of diamonds and other jewels far more than the proffered ransom.

Thou too, heaven's commission'd warrior
 To cast down each idol throne
 In thy heart's profaned temple,
 Make this faithful deed thy own.
 Still they plead, and still they promise,
 Wilt thou suffer them to stand?
 They have pleasures, gifts, and treasures,
 To enrich thee at command.
 Heed them not, but boldly strike them,
 Let descend the fatal blow;
 From their wreck, and from their ruin,
 First will thy true riches flow.
 Thou shalt lose thy life and find it;
 Thou shalt boldly cast it forth,
 And then back again receiving,
 Know it in its endless worth.

Archbishop Trench,

THE INFLUENCE OF A CHRISTIAN LIFE.

"OH, to be living lives of faith—setting forth the truth as it is in Jesus! As the gallant Havelock did; or the brave Nicholson, who lived in the Punjaub, and whose life produced such an effect upon the natives by whom he was surrounded, that, when they heard of his being killed at the Cashmere gate of Delhi in 1857, one of them said, 'I cannot live in a world where there is no Nicholson Sahib!' And another went to the Missionaries and said, 'Where is

Nicholson Sahib? They told him about Nicholson Sahib's Jesus; that his spirit was in glory; that he was resting with God. 'Tell me more about that Jesus,' said the man; 'for I must go to Nicholson Sahib!' and by God's grace he was brought to Jesus."

The Carrier Dove,

A MONTHLY PAPER FOR THE YOUNG.

EIGHT COPIES TO ONE ADDRESS, ONE DOLLAR A YEAR. A SINGLE COPY, TWENTY-FIVE CENTS A YEAR.

Besides Letters for the children written by our own Missionaries, the editor aims to give in this paper the most interesting Stories which can be had on Missionary and other Christian topics. At least three finely-executed Engravings are given in each number; and beautiful as these Illustrations have been acknowledged to be lately, we think our friends will say, during 1869, that they are more beautiful than ever.

WHAT OTHERS SAY OF THE PAPER.

A gentleman in the West, who devotes time and means in promoting the circulation of a healthy literature among the young, writes: "I am acquainted with nearly all the papers for the young published in this country and in England, but I do not consider any of them equal to THE CARRIER DOVE." A lady writes: "Send me forty copies of that best of all children's papers, THE CARRIER DOVE." The editor of the *Guiding Star*, of this city, writes: "THE CARRIER DOVE is the most beautiful children's paper I have yet seen." The *Protestant Churchman* says: "THE CARRIER DOVE, the monthly paper for the young, brought out by the Foreign Committee, is deserving of much credit and hearty support." The *Episcopalian* says: "In its Illustrations and general getting-up, it is second to no paper for the young published in this country; while, as a Missionary paper, it is far more beautiful than any other either here or in England. Its reading matter, too, is excellent and varied, and well suited to enlist the interest and sympathy of the young."

SPECIMEN COPIES SENT FREE ON APPLICATION.

Orders should be addressed to the REV. S. D. DENISON, D.D., No. 19 BIBLE HOUSE, NEW YORK.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1 to November 1, 1868:—

MAINE.			
Gardiner—Christ	\$1 00	\$1 00	
VERMONT.			
Enosburgh—Christ.....	9 78		
Wethersfield—Grace	19 42	29 20	
MASSACHUSETTS.			
Sast Boston—St. John's, for Africa.....	11 16	11 16	
CONNECTICUT.			
Middletown—Holy Trinity, for Hoffman Station, \$12; Greece, \$3; Gen'l, \$28.....	43 00	43 00	
NEW YORK.			
Astoria—Black Peggy, for Africa.....	2 00		
Beechwood—St. Mary's.....	24 75		
Brooklyn—Grace	20 00		
“ St. John's.....	21 61		
“ E. D.—Christ.....	25 20		
Clifton—St. John's.....	61 18		
Fishkill—Trinity.....	6 76		
Glenham—St. John Baptist.....	4 00		
Highland Falls—Holy Innocents'.....	3 00		
Hoosick Falls—St. Mark's.....	5 00		
Jamaica—C.A.B., for Rev. S.D. Ferguson	1 00		
Newtown—J. R. S. Missionary box.....	10 00		
New York—Annunciation.....	14 19		
“ Calvary.....	73 89		
“ Calvary Chapel, \$21 66; five cent coll. \$18.....	34 66		
“ Grace.....	11 45		
“ Incarnation.....	28 02		
“ Resurrection.....	4 66		
“ St. Ann's.....	77 72		
“ St. Clement's.....	32 38		
“ St. Esprit's.....	1 00		
“ St. John Baptist.....	8 69		
“ St. John Evangelist.....	18 33		
“ St. John's Chapel.....	17 28		
“ St. Paul's Chapel.....	38 83		
“ St. Peter's.....	42 62		
“ St. Thomas's.....	480 92		
“ St. Timothy's.....	36 67		
“ Trinity Chapel.....	59 91		
“ Coll. at Academy of Music, one-third.....	556 94		
“ Coll. at Gen'l Convention.....	77 96		
“ Coll. at Board of Missions.....	168 41		
“ A friend.....	5 00		
“ Special coll. at Academy of Music.....	18 00		
“ Am. Missionary Assoc'n, for Rev. G. W. Gibson.....	212 50		
Philipsburg—St. Philip's, five cent coll.	6 00		
Sing Sing—St. Paul's.....	10 00		
Yonkers—St. John's.....	50 00	2260 02	
WESTERN NEW YORK.			
Homer—Calvary S. S.....	6 00		
Rochester—St. Mark's School, for Africa	3 50	9 50	
NEW JERSEY.			
Allentown—Christ, for Africa.....	14 60		
Jersey City—Grace.....	25 07		
“ St. Matthew's.....	15 98		
Newark—Grace.....	12 43		
“ Trinity.....	51 76		
Orange—Grace.....	74 03		
Princeton—S. S. B.....	5 00	198 92	
PENNSYLVANIA.			
Downington—St. James's S.S., for Africa	2 56		
Frankford—St. Mark's Young Ladies' Bible Class, for Rev. J. G. Auer.....	50 00		
Germantown—St. Luke's, for Athens, Greece.....	40 00		
Lancaster—St. James's, five cent coll....	13 50		
New Milford—St. Mark's, \$4; a little girl, for Hoffman Inst. \$5.....	9 00		
Philadelphia—Advent, five cent coll....	35 00		
“ St. Matthew's, five cent coll.....	16 50		
Philadelphia—C. W. C.'s missionary box and subscription to Hoffman Missionary Society, for Bp. Payne, \$25; Miss Mary Bowman, for ed. of Andrew Wheeler, Africa, \$10.....	85 00		
“ H. G.....	10 00		
“ James S. Whitney, for Hoffman Inst.....	100 00		
Scranton—St. Luke's.....	15 00		
West Marlboro'—St. James's.....	0 57		
West Philadelphia—Mission House, J. G. Auer Missionary Society, for Hoffman Inst.....	40 09		
Williamsport—Trinity S. S., one-half....	29 38	396 51	
PITTSBURGH.			
Pittsburgh—St. Andrew's, Mrs. F. R. B., for the ed. of Geo. Slatery and Felix R. Brunot, \$60; for Hoffman Inst., \$40; for Africa and China, \$38 35.....	138 95		
“ St. James's S. S., for Africa	17 67	156 72	
DELAWARE.			
Christiana Hund.—Christ, for Rev. Mr. Auer, \$39 62; a little girl, for Hoffman Inst., \$3; for Greytown, \$5.....	47 62	47 62	
MARYLAND.			
Baltimore—Judson M. Duckett.....	10 00		
Frederick—All Saints, five cent coll....	95 00		
Priestville—Rev. J. Trapnell.....	5 00		
Washington—McK., for Africa and China	50 00	160 00	
VIRGINIA.			
Alexandria—C. P., for Hoffman Inst....	150 00		
Charlestown—Zion, for China.....	27 50	177 50	
OHIO.			
Cleveland—St. Luke's, Gussey's missionary box.....	3 50		
“ St. Paul's, five cent coll....	45 25		
Gambier—Harcourt Par. five cent coll....	46 50		
“ Frank's missionary box.....	8 68		
Granville—St. Luke's.....	6 25		
Hillsboro'—St. Mary's S. S., for Cretana.	7 20		
Milan—St. Luke's.....	2 00		
Newark—Trinity.....	13 75		
Zanesville—St. James's, five cent coll....	15 58		
“ Mrs. S. V. Townsend, for Hoffman Inst.....	5 00	153 71	
WISCONSIN.			
Waukesha—Mrs. S. A. R.....	1 00	1 00	
ILLINOIS.			
Chicago—Christ, Infant School, for Rev. Mr. Crumwell.....	50 00		
Rockford—Emmanuel.....	9 50	59 50	
MISSOURI.			
Kirkwood—Grace, nieces and nephews of Miss Relf, for girls' school at Cavalla.....	4 90		
St. Louis—Christ, R. D. S., a thank-offering.....	30 00	34 90	
CALIFORNIA.			
Benicia—St. Paul's, for China.....	15 35		
San Francisco—Grace, Mrs. Widgemore	13 50	28 85	
MISCELLANEOUS.			
A Lady, for Hoffman Inst.....	150 00		
S. D. B.....	1 33		
H. S. B., for Orphan Asylum, Cape Palmas, \$1; Hoffman Station, \$2; St. Mark's Hospital, Af., \$2.....	5 00	156 38	
LEGACIES.			
Greenpoint N. Y.—Estate Mary E. Wood	8 00	8 00	
			\$3,932 43

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

DECEMBER, 1868.

EDITORIAL.

HOME MISSIONS TO COLORED PEOPLE.

It pleased the General Convention, at its late session, to bid the work of the Freedman's Commission a God-speed under a new name. Such has been the state of political feeling that, from the first, men have been unable to take a quiet look at the work of the Church, apart from the feeling incident to the political state of the country. It was thought by those interested in our Commission, that the name heretofore used had helped to confuse men's minds in regard to what we were doing, and that if we could have a change in title, some of the difficulties hitherto met, would be removed out of the way. With this view a change of name was made, and hereafter instead of "Freedman's Commission," we are to be known as the "Home Missionary Commission to Colored People;" or, to shorten it somewhat, as "Home Missions to Colored People."

Our mode of prosecuting the work is essentially the same as heretofore. Our object is to give secular and religious instruction to the Freedmen in the Southern States. Both secular and religious instruction are absolutely necessary to the Freedmen in their present condition, to fit them for their present station.

They need a certain amount of secular knowledge to fit them for their new positions as free laborers, and to enable them to understand to some extent, at least, the genius of the Government under which they live, and their duties as citizens. They need religious instruction to sober and tone down their naturally enthusiastic and excitable natures, to direct their reverence and veneration

tion, which, when undisciplined, make them superstitious and bigoted in the highest degree. To give them the highest degree of practical benefit, civilly or religiously, we need to combine and prosecute the two modes of instruction.

We are therefore to give to these people Christian education. This is the work of that department of Missionary work in the Church hereafter to be known as "Home Missions to Colored People." When we take into consideration the number of those to whom our labors are to be given—four millions—the fact that they form a very important part of our political household, and, over and above all, that they are souls for whom Christ died, laid daily at our doors, pleading for the bread of life—we can hardly over-estimate the greatness of the work laid upon us, or of our responsibility for its faithful execution.

There are certain intimations in connection with the leadings of God's providence which point us very emphatically to this field of labor.

In this connection we may mention, first, our united action as a Church. While it so happens that all other Protestant bodies are divided in connection with their labors among the Freedmen, and the action of the Northern portion is in antagonism to their brethren South, in the providence of God this is not so with us. Our Church acts unitedly, and our brethren at the South manifest great sympathy and earnestness with us in pressing on this work among the Freedmen. This gives us an advantage, the value of which it is hard to over-estimate.

Another advantage now opened to us appears in the fact, that most of the associations which have been operating among the Freedmen are gradually withdrawing from the field. From the first they have declared that their efforts were purely secular, and that they only designed to continue them long enough to lead to the establishment of the common school system throughout the Southern States. They are determined therefore, as soon as such common school systems are inaugurated, to withdraw from the field. Such a course throws much greater labor and responsibility upon us, since we do not propose thus to abandon this work. We have never felt that the common school system could meet the necessities of the case. The Church has a duty here much wider and more far-reaching than any common school system could satisfy. Our peculiar field therefore, so far as the great body of the Protestant denominations are concerned, is about to be left to us almost exclusively.

For these reasons and many others, we are called to enter upon this work with renewed energy, and to prosecute it with greater vigor. If members of

our communion will only give us the means, a great work can be done for Christ and His Church. Brethren, help us for the sake of the Master who said, "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me."

MEANS TO PROSECUTE OUR WORK.

At the late meeting of the Board of Missions, the Committee appointed to report upon the report of the Freedman's Commission, offered the following resolution, which was unanimously adopted:—

Resolved, That the labors of the Freedman's Commission, although greatly contracted of their proper proportions by the slender contributions which they have received, have yet met with very encouraging success, and deserve the increased favor and support of the Church.

From this resolution the mind of the Board will be seen in regard to the prosecution of the work among the Freedman.

The work is fully endorsed, agents are appointed to carry it forward, and the Church is called upon to manifest increased liberality for its prosecution.

The Secretary and General Agent, as the mouth-piece of the Committee who have this work in charge, now invites all who love our Lord Jesus Christ to do their diligence gladly, to give according to their ability, that during the present year it may appear that our special work has met with the "increased favor and support of the Church."

Come, brethren, and let us reason together in regard to means to prosecute our work. I do not believe there is a communicant in the Church who would say that one cent each week is more than he can spare to give Christian education and Christian training to the Freedmen. Many could give us a dollar a week, and not know at the end of the year that they had given it—nay, some have given us heretofore from one to five dollars a week. We would not have them withhold their liberal giving, now that we are, as we trust, to enter upon more enlarged work and far greater usefulness. But if we can have an average of one cent a week from all the communicants of our Church this year, we shall be satisfied, and feel that the Church is waking up to greater deeds, for the glory of God in the future. In the "Churchman's Calendar" for 1868, the whole number of our communicants is put down at *one hundred and seventy-eight thousand, one hundred and two*. One cent a week from this number of communicants, will give *ninety-two thousand five hundred and thirteen dollars and four cents*. Brethren, can you not give us what shall equal a cent a week

for each communicant of the Church? Surely this is no great sum, and will cost no great self-denial. It will probably be safe to estimate six baptized members of the Church to one communicant. If so, and each should give one cent per week through this year for the three great branches of the Missionary work of the Church, then we should have over half a million for Foreign, Domestic, and Home Missions to colored people this year. Surely this is no extravagant calculation, no over-wrought expectation.

We want a return to the Apostolic mode of giving alms. If "every one would lay by in store as God had prospered him," and "on the first day of the week" bring his offering to God's house, probably not a communicant could be found so poor as to count three cents a week a burden for the great Missionary work of the Church. If we could work back to this mode of doing and giving, we should, no doubt, soon find that to gather one cent a week for every baptized member of the Church was a very small thing, and yet our missionary treasuries would be overflowing.

But whatever may be the mode taken, dear brethren, let us speedily have your alms going along with your prayers, to carry forward the great and glorious work entrusted to us.

Let us soon find that the resolution of the Board is considered as something to be acted upon by the Church at large. Brethren, we do not always wish to be crying "Give! give!" but we cannot do what the Church bids us do without money. If you would have us *do* the Master's work, the work which he bids *you* do in His name and for His glory; give us the means.

AN APPEAL TO THE BISHOPS, CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH.

DEAR BRETHREN:—The Church has decided by her late action, through her Convention and the Board of Missions, that the work among the Freedmen ought to be prosecuted with more vigor, and on a more enlarged scale.

Your Committee and General Agent stand ready to go forward to the full extent of the means put into their hands.

The field is large enough for a hundred laborers in place of every one now sent forth. Laborers ready to go, offer in abundance. Places for greatly enlarged work are opened for us, and we are besought to enter. Our present, pressing want, is money.

Ours is one of the three great branches of Missionary work commended to the sympathy, the prayers and the alms of the Church.

Let us have your sympathy and your prayers. Then if every Clergyman in

the land will give his congregation an opportunity to contribute once during the year for our Mission among the colored people, we shall have enough of substantial aid to carry out our plans without debt or embarrassment. If every communicant of the Church will give us what will amount to one cent each week during the year, we will be well satisfied.

The season has come when our communicants have usually been asked to remember more especially our work among the Freedmen. Some few congregations have been in the habit of giving their offerings for our especial work on the day appointed by the civil authorities as a day of Thanksgiving. We should greatly prefer that Rectors would give us a collection on some Sunday, rather than on Thanksgiving.

But if they cannot give us one on Sunday, we shall be glad of one on Thanksgiving Day. Will you not then remember us and our work speedily?

The work committed to us is very great and very pressing. If you help us with your prayers and alms, by God's blessing we shall accomplish much. Of God's blessing on our efforts we do not doubt. Shall we have, dear brethren, your prayers and alms?

For the Executive Committee.

CHARLES GILLETTE,

Secretary and General Agent.

No. 10 BIBLE HOUSE, November 10th, 1868.

CORRESPONDENCE.

GEORGIA.

OXFORD.—REV. J. KNOWLES.

REV. AND DEAR BROTHER :—I stated in a previous letter that the Freedmen of the South have peculiar claims upon the sympathy and aid of the Christian world. The vast and steady accumulation of these people in this country was under its sanction and encouragement. The South was powerless to prevent this; and bad as is the present mental and moral condition of the Freedmen, it is truly surprising in view of all the incumbrances that it is no worse. This is undoubtedly attributable to the laudable efforts of different religious bodies, to christianize them whilst in a state of bondage.

I know full well that neither individuals or churches have come up to the full measure of their duty in this regard. Now that the negro is free, there is great danger that Christians everywhere will overlook his claims and wants. We of the South freely admit that we owe him a debt of gratitude, which we are willing, but too poor, to pay.

He has been our servant, generally submissive, quiet, faithful; it has not required an armed or arbitrary hand to hold him in subjection. The same

simplicity and tameness of character, which made him an easy prey to the slave-hunter in Africa, distinguished him in bondage. This very docility and helplessness lays us under additional obligation to give him the appliances of religion and education, and throw over him the shield of our protection. Now, more than ever, in our own dialect, though broken, he lifts up the Macedonian cry.

His Christianization and civilization in this country will make him an efficient and appropriate auxiliary and Missionary, to diffuse the light and beneficence of Christianity to the scattered tribes of Africa, which are now "stretching forth their hands unto God."

The national and unitive character of the Episcopal Church, as well as its catholicity of spirit, eminently qualify her for entering successfully upon this sublime mission. The only large and influential Protestant body which preserved throughout the late unhappy and fierce sectional struggle the "unity of spirit in the bonds of peace," all classes and sects and colors at the South would gladly and confidently co-operate with her in the mental and spiritual illumination and Christianization of the Freedmen. Will she not at once enter this glorious field, already "white to the harvest?"

SOUTH CAROLINA.

CHARLESTON.—AUGUSTA G. HAMMOND.

MY GOOD FRIEND:—October is here and our school still closed to the hundreds who hunger and thirst after knowledge. Why is this? How must we account for the luke-warmness of the people of our Church in this important matter? Many denominations and associations, largely represented, are busy in the harvest now ready for the reaper's gathering hand, while ours "stands idle all the day," with folded arms and silent tongues, deaf to the cry of the outcast and neglected. I am anxiously looking and patiently waiting for the moving of the waters, and sincerely trust that, once more in motion, they will never again be still. I also feel much trouble and anxiety about the destitute and ragged. Hundreds are out of employment, with no means to fall back upon, and the approaching cold season will find them sadly in want of clothing; while the hard times and scarcity of money, with the high prices of food and rents, leave even the fortunate with no means to purchase, and hardly ability to keep body and soul together. Will not the multitudes of wealthy worshipers at our Churches give freely of those things they need not (half-worn garments), and thus render comfortable and happy at least a portion of the distressed and needy colored people of our school? Dozens upon dozens of half-worn hats, coats, pants, vests, gloves and under-garments, with shoes and socks for men and boys, together with cloaks, shawls, scarfs, dresses, under-garments, shoes and stockings for women and girls, could be collected, and would be most thankfully and gratefully received and appreciated. I need not say to you, my friend, how pleased I should be to distribute, for the donors, the

articles sent to the most meritorious and needy. I have now a night-class of adults who sorely need all the help they can get in this way. Let it be remembered that this people were at the close of the war turned loose from plantations, mostly bare of clothing, not a dollar in their pockets, and without homes; and the wonder will be, not that they should need assistance, but that they persevered in overcoming difficulties, and have done so well. I therefore ask for them, in God's name and for humanity's sake, this trifling charity of my wealthy brothers and sisters of the Church—a charity productive of no loss or inconvenience to the donors, and of incalculable benefit to the recipients. I must also request your friendly offices in the same direction, and beg you to bring this really important subject prominently before the different congregations of the Episcopal Church, urging the ministers thereof to stir the people of their flock to activity in this measure of relief. If some of the lady members of each congregation would form themselves into visiting committees, and make personal appeals to members of the Church generally, they could obtain all that is desired, and have the proud satisfaction of knowing they had accomplished so great a good at so little loss of time and trouble, and thus be all the better pleased at thought of such usefulness. All offerings may be sent me, through you, to the care of Messrs. Willis & Chisholm, Charleston, S. C., and will be safely and promptly received. In conclusion, allow me to subscribe myself very truly and sincerely your friend and humble co-laborer in the great and glorious work before us, the which may God in His wisdom, mercy and goodness forever prosper, and enable us to discharge our duties therein fully and faithfully.

ALABAMA.

MOBILE.—REV. J. A. MASSEY.

REV. AND DEAR BROTHER :—You ask me to give you any interesting statements concerning work among the negroes here, that you may lay them before the Board. There is no interesting statement concerning work actually done, except the keeping alive a small congregation, for whom I officiate regularly every Sunday afternoon. I have desired most earnestly, as we all have, to start a school, but have not the means, and have had no suitable person for a teacher. The field is immense, and the Church *can* do a good work here for the black man. But she wants money. We have now one candidate for orders, and soon will have another, a prominent Methodist preacher, and a man of more than ordinary influence among his people.

This fall is certainly the time for us to start, and I feel quite sure you can find no more promising field any where in the entire South. We need means to pay a teacher and to rent a building. If your Board is disposed to make an appropriation and an appointment, they can, if so disposed, appoint a candidate

for orders, or they can leave a blank to be filled with the name to which I have referred, which I would prefer. The Bishop would endorse all I have said, if here. Dr. — will confirm my statements when he sees you at the approaching meeting of the General Convention.

ACKNOWLEDGMENTS.

The Treasurer of the Home Missions to Colored People acknowledges the receipt of the following sums from October 1 to November 1, 1868, inclusive:—

VERMONT.			<i>New York</i> —Grace Chapel, one-third of collection.....		
<i>Guilford</i> —Christ Church.....	\$10 00	\$10 00	" Academy of Music, one-third of collection.....	556	94
NEW HAMPSHIRE.			" St. Peter's Church, special for Freedmen.....	94	55
<i>Dover</i> —St. Thomas's Church.....	38 00	38 00	" St. Peter's, for Louisiana... "	2	80
CONNECTICUT.			" St. Peter's, for Florida.....	"	80
<i>Newtown</i> —Trinity Church, Normal School at Raleigh, N. C.	40	00	" St. Ann's Church.....	77	72
<i>Hartford</i> —Special, for Miss Hicks, from members of Christ Church.....	150	00	" Church of the Resurrection, one-third of collection...	4	66
<i>New Haven</i> —Trinity Church, for Miss Kenedy.....	100 00	290 00	<i>North Brooklyn</i> —Christ Church.....	15	18
NEW YORK.			<i>Staten Island</i> —St. Paul's, Tompkinsville, special in coll.....	16	00
<i>Brooklyn</i> —A member of Grace Church, Brooklyn Heights.....	4	29	" Clifton, St. John's Ch., one-third of coll.....	52	65 1932 98
" St. Paul's Church, a lady...	1	00	NEW JERSEY.		
<i>Richmond, S. I.</i> —For Prayer-Books for colored people.....	2	00	<i>Jersey City</i> —Grace Church.....	13	04
<i>New York</i> —St. John's Church.....	25	00	" ".....	18	13
<i>Oswego</i> —Church of the Evangelists....	26	00	<i>New Brunswick</i> —Christ Church.....	25	00
<i>Harlem</i> —S. S. of St. Andrew's Church..	55	00	<i>Paterson</i> —Collection at a joint meeting of St. Paul's Church and Ch. of Holy Communion...	40	00
" St. Andrew's Church.....	30	14	<i>Newark</i> —Grace Church.....	1	10
<i>New York</i> —Calvary Church, one-third of collections.....	73	39	" ".....	6	48
" Calvary Church, a member	50		<i>Jersey City</i> —St. Matthew's.....	4	50
" St. Paul's Chapel, one-third of collections.....	42	88	<i>Princeton</i>	5	00
" Church of the Incarnation, special in collection.....	9	75	<i>Burlington</i> —Conditore, towards support of two African boys preparing for the Ministry.....	2	00
" Church of the Incarnation, one-third of collection...	28	02	<i>Orange</i> —Grace Church.....	59	18 174 43
" Trinity Chapel, special in collection.....	79		PENNSYLVANIA.		
" Trinity Chapel, one-third of collection.....	59	91	<i>Mansfield</i> —A communicant.....	50	50
" Trinity Church, opening service of Board of Missions, one-third of coll...	158	41	DELAWARE.		
" St. John the Evangelist, one-third of collection...	18	33	<i>Christiana Hundred</i> —A friend.....	50	00 50 00
" St. Thomas's Church, one-third of collections.....	480	92	OHIO.		
" General Convention, one-third of collection.....	77	96	<i>Mansfield</i> —Grace Church.....	8	00 9 00
" Church of the Annunciation, one-third of coll.....	5	94	WISCONSIN.		
			<i>Waukesha</i>	1	00 1 00
			MISCELLANEOUS.		
			Source unknown.....	1	00 1 00
					\$2,505 91